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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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AD CLERUM.

"Scio opera tua, quia nomen habes quod vivas, et mortuus es."—*Apoc. iii.*

"Secretum et occultum est opus ejus, qui nomen habet quod vivat et mortuus est. Nam cujus peccatum publicum vel notum est, non hic habet nomen quod vivat. . . . Sacerdos sive episcopus, bonae opinionis vir, secreto admittat peccatum carnis, et hoc faciendo, mortuus sit sub nomine viventis."—*Rupert, in Apoc. iii.*

"Lex veritatis fuit in ore ejus."—*Mal. ii.* 6.

"Nihil in sacerdote tam periculosum apud Deum, tam turpe apud homines, quam quod sentiat non libere pronunciare. Siquidem scriptum est; et loquebar de testimoniis tuis in conspectu regum, et non confundebar."—*S. Ambros., lib. ii., ep.* 17.

"Quisquis rectum iter vitae tenere nititur, non terram debet aspicere, sed coelum; et (ut apertius loquar) non hominem sequi debet sed Deum."—*Lact. Inst. vi.* 8.

LOVE and peace greet us next Sunday—Peace as the fruit of Love.

St. Augustine tells us that "Peace is the harmony and tranquility of order and of union." Peace is not inanition, but the steady pulse of health. The false peace of a corpse thinly veils the strife and tumult of corruption, each element struggling to assert itself. So in the body of society, *piping times of peace* may be times of political rottenness. "The course of this world" can never be "peaceably ordered" except by God's righteous "governance." No question of social justice is ever *settled* until it is settled *right.*

In the Collect, then, we pray that the nation may love justice and righteousness so that the Church may gather men to the loving and joyful service of God, in the worship of His majesty, and in deeds of good-will to one another.

The Epistle shows what would be the peace of daily life in a society under a law of love. Such a society we, as Christians, have to organize. The very effort to do it will bring peace. It is not easy—we must *seek* peace, and *ensue* (pursue) it, but it is possible, through the help of God. And, with peace and love in our hearts, "happy are" we even in the midst of suffering "for righteousness' sake."

The Gospel gives an illustration of the truth. The restless disappointment of the fruitless fishing gives place, in obedience to the command of Christ, to the peace of personal consecration to Him.

Have you found peace? †

A youth was lately leaving his aunt's house after a visit, and finding it was beginning to rain, caught up an umbrella that was snugly placed in a corner, and was proceeding to open it, when the old lady, who for the first time observed his movements, sprang towards him, exclaiming: "No, no; that you never shall! I've had that umbrella twenty-three years, and it has never been wet yet; and I'm sure it shan't be wetted now." Some folks' religion is of the same quality. It is none the worse for wear. It is a respectable article to be looked at, but must not be dampened in the showers of daily life. It stands in a corner, to be used in case of serious illness or death, but it is not meant for common occasions.—*Spurgeon.*

THE REVISION OF THE CANONS.

SECOND CONSIDERATION.

WE CONTINUE, now, the consideration of the report of the Joint Commission on Revision of the Canons, which is published prior to presentation to the forthcoming General Convention. In considering the subject, Churchmen will appreciate the assistance given them by the publication last week of the condensed synopsis of changes suggested in the report, from the pen of the Bishop of Vermont.

We have, as Canon 11, a much extended and improved recital of conditions under which a Bishop may be consecrated for a foreign Church in communion with this Church but not subject to it. It appears to us that the language is carefully and wisely drawn, and that it constitutes a decided improvement upon the present rather unsatisfactory provision. In view of the fact that a serious difficulty once arose over the question whether a special session of the House of Bishops was competent to deal with such a subject, we rather wonder that the matter is not explicitly treated in this new canon, since it seems hardly to be covered in the vague expression in sub-section (c).

Canon 12 treats "Of Duties of Bishops." We would suggest that the provision in the first section that "every Bishop" "shall reside within the limits of his jurisdiction," should be followed with a proviso that where the ordinary work of the Diocese has been assigned to a Bishop Coadjutor, and where exceptional circumstances may make it advisable that the Bishop should live elsewhere, the canon should not apply. There are now, and there have been during the greater part of the past quarter century, instances in which such extra-diocesan residence of a Bishop has seemed necessary for personal reasons, without inflicting injury upon the administration of the Diocese.

The provision, § vii, as to resignation of a Bishop, ought, in our judgment, to be remodelled in such wise as to facilitate rather than to make so nearly impossible the resignation of a diocesan. According to the present canon, which would be perpetuated by the terms of this revision, a Bishop resigning his jurisdiction is almost assumed to be a criminal. Certainly no such assumption ought to be conveyed in the terms of the canon, and whether resignations should be frequent or infrequent, they ought at least to be esteemed honorable and to be made practicable.

In Canon 13, "Of Duties of Missionary Bishops," there is a general declaration which is new, and which, directly referring to modern conditions in the foreign missionary field, is in fact of much wider application. It might, in our judgment, be more carefully worded, by reason of present conditions. It reads: "It is hereby declared as the judgment of this Church that no two Bishops of Churches in communion with each other should exercise jurisdiction in the same place."

As a general proposition, this is undoubtedly proper. Happily, however, we live in a day when other Communions of the Catholic Church are, with the exception, unhappily, of those of the Latin type, animated very much more largely by an irenic and friendly attitude toward us than formerly they were. Thus the friendly acts of comity with the Russian mission in the United States, amounting to at least partial, if not entire, intercommunion, are happy incidents of the present day; while also the Armenian Archbishop who has jurisdiction in this country, residing in Massachusetts, was quoted recently in THE LIVING CHURCH as saying that he was acting on the assumption that "we are already in communion with each other." This Armenian prelate, it will be remembered, was sent by his co-religionists to America largely on the representations of the late Dr. Lindsay as to the need of episcopal supervision in the case of Armenian immigrants. The instance of our friendly relations with the Polish Bishop, which must in some way be determined, will also occur to mind. Such being the case, it would seem to be an untimely act to make a new general declaration in a canon dealing with our foreign missionary work, which would seem to reflect very seriously upon the other Bishops of the Catholic Church who are in at least partial communion with this Church, and whose friendly comity we are most pleased to accentuate. Anomalous as the condition is, it is undoubtedly the fact that before final reunion of Christendom can ever occur, there must and will be Bishops of the several present Communions acting jointly in the same territory, though happily in communion, rather than out of communion, with each other. Our legislation might well look forward to increasing this friendly intercommunion rather than to its discouragement.

A new Canon, numbered 14, treats of the filling of vacant parishes. According to its terms, the call to a rectorship may not be made until the Bishop has first been notified of the name of the clergyman to be called, and has had the opportunity to consult with the vestry concerning it if he so desires. Authority is also given to the Bishop to make temporary appointments in parishes that fail for thirty days to make provision for their services. Both these are praiseworthy additions to our canon law, though we feel that they might perhaps better be followed with a proviso that Dioceses having already made provision for vesting any greater degree of authority as to the call of rectors in the Bishop should be exempted from the exact terms of this canon. In many Dioceses there will otherwise be a discrepancy between diocesan and general canon law.

We are surprised that the term "duly qualified minister" as relating to one who must be received into a Diocese on the call of a parish is carried from the present Digest into this new canon, in view of the fact that its interpretation has led to very grave difficulties in a recent instance. It would be highly desirable that the canon should clearly show whether or not the compulsion resting upon the Bishop to receive a clergyman into his Diocese, on the call of a parish, is absolute.

Canon 15 begins with a very happy declaration, specifying:

"The control of the worship and the spiritual jurisdiction of the Parish, are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop. All other Ministers of the Parish, by whatever name they may be designated, are to be regarded as under the authority of the Rector."

Other new or changed provisions relating to the duty of the parochial clergy, provide that Communion alms shall be those received at the administration on one Sunday in each month; require that "the registry of every Baptism shall be signed by the officiating Minister"; provide that letters dimissory not used within six months from their date become void. In § iv of this canon, a reference in the ninth line to "Canon 49" should read 48, the former number having evidently been carried over from the report of 1901, but being incorrect with reference to the present report.

In § v of the same canon the language might well be made more clear, since it is now almost universally misunderstood. The present language, which is retained in the report, provides that in transferring a minister, the Bishop *shall* issue a letter dimissory if so requested, and *may* issue it in a stated form which endorses the man's purity of life for three years last past. The Bishop receiving the letter *shall* accept it if it is couched in the full form stated, and *may* accept it if it comes in other form. It is clear when rightly understood, that no Bishop is compelled to give one of his clergy the full endorsement printed in the canon in case of his transfer to another Diocese, nor, on the other hand, is any Bishop obliged to receive and accept a clergyman who comes with less than the full personal endorsement of the printed form. It is obvious, therefore, that when any condition warrants a Bishop in withholding from any of his clergy the certificate of purity of life for three years last past, he, on the one hand, cannot be compelled to issue such a statement, nor on the other can any Bishop be compelled to receive a clergyman without such full certificate. Since, however, very few appear to realize this careful use of the terms "shall" and "may" respectively in this canon, we believe that the long and considerably involved sentence in which the provision is found, might better be broken up into shorter sentences so as to show more clearly what is its force.

Our criticism of the phrase in Canon 13 applies somewhat also to Canon 17, which provides for the reception of "ministers ordained *in foreign countries* by Bishops in communion with this Church." Why "in foreign countries," if our relations with other Catholic Communions represented in the United States shall become so close that there may be the opportunity for the interchange of ministers from the one to the other (and there have already been some such instances, to our knowledge)? This canon might equally be made to apply to such foreign Communions within the United States, as well as to those without our borders. We suggest, therefore, the omission in the first two lines of this canon, of the words "beyond the limits of the United States," and the addition, before the word "Communion" in the second line, of the words "full or partial," so that the provision may then read: "A minister who alleges that he has been or-

dained by a foreign Bishop" [or, more accurately, substitute "a Bishop not of this Church"] "in full or partial communion with this Church," etc.

Canon 19, "Of Unlawful Ministrations in the Congregation," might perhaps be made clearer by changing the reading so that the words printed in italics hereunder should be added to the text:

"No person shall be permitted to officiate in any Congregation of this Church, by preaching or by performing any priestly or ministerial act, without producing sufficient evidence of his having been fully authorized, *according to the provisions of the Book of Common Prayer or of these Canons*, to minister in this Church."

The reason for the addition of the italicised words would be to show the force of the expression "duly authorized." Its obvious import would, without the added words, be as stated; but in order that no Bishop or other functionary might (it is true without the least color of authority) claim to be vested with the power "duly" to "authorize" any persons not ministers or lay readers of this Church to officiate in our churches, the explicit provision in the words quoted might well be added.

A new provision in the Canon on Lay Readers permits these to deliver original sermons, if specially licensed thereto, for urgent needs, by the Bishop. We believe this to be a wise addition to the provisions of the canon, though only to be made use of in exceptional cases. The explicit statement recommended in 1901 as to what vestments might be worn by the lay reader is wisely expunged from the present recommendation, which restores the very vague prohibition against wearing "the dress appropriate to Clergymen ministering in the congregation." Unless there is to be a canon specifying the vestments appropriate to the clergy, which thus far is lacking, and perhaps had better remain so, it would seem anomalous to designate absolutely the less important vestments of the lay reader.

When we come to the canons of discipline of the clergy, Nos. 22 to 35 inclusive, we find the provisions simplified and much improved. There is little detail in connection with the trials of priests and deacons, since these would naturally fall to the several Dioceses; but for the first time since the American Church entered upon an independent existence, we shall have a workable method of administering discipline, in the unhappy event of lapses from true doctrine or right living on the part of a Bishop, if the new Digest shall be enacted. The cumbersome Board of Inquiry, which at present consists of deputies to General Convention from four Dioceses including and adjoining that of the accused Bishop, gives way to a more satisfactory board. In case any offence is charged against a Bishop by ten or more male communicants, of whom at least two thall be presbyters, and not less than six shall belong to the Diocese of the accused; or in case a Bishop shall himself demand investigation of rumors against him; the Presiding Bishop shall call to his assistance from three to seven other Bishops, and with their aid shall select a Board of Inquiry consisting of five presbyters and five laymen, which ten individuals shall constitute the Board of Inquiry for the investigation of such rumors or accusations. The details as to the sittings of the Board of Inquiry are much improved through the experience which the Church has gained in connection with the present Board in recent years. We would suggest, however, a few minor changes. We would provide in this Canon (25) that members of the Board of Inquiry shall in no instance be selected from the Diocese of the Bishop accused. This is really essential if an inquiry is to be viewed by the Church as unbiased so that its finding will be accepted as conclusive. It is very embarrassing for a presbyter or layman, serving under a Bishop, to investigate rumors against his own Diocesan, and none of them ought to be placed in such an embarrassing position. Justice both to the Bishop and to the members of the Board, as well as experience, demands that this change should be made.

A second suggestion which we submit is, that in declaring that the proceedings of the Board of Inquiry shall be private, a proviso should be inserted that the accusers should have the opportunity to be present during the entire examination of witnesses, and should have the right of examination or cross-examination of any of them. The accusers would rightly be expected to retire when the testimony had been completed. But an Inquiry in which no one present represents the relators, can never carry with it the weight of final and just determination.

Again, in the provision that a new Board may be selected in case of no agreement on the part of a Board of Inquiry, the new provision is that such new Board may be selected "at the request of the accused Bishop." We submit that there ought to be added, "or of the parties making the accusation."

If a Bishop is placed on trial as a result of such investigation, the court is to consist of nine judges, selected by the House of Bishops, three at each regular session; and an appeal is granted in the case of conviction, to the entire House of Bishops. The only suggestion we would submit in this connection is that the provision in Canon 27, § v, enacting that a majority of all the Bishops of the Church should be sufficient to convict a Bishop of "teaching doctrine contrary to that held in this Church," might better be changed to perhaps two-thirds of the entire number of Bishops, permitting absentees to cast their vote, within proper limitations, through the mail. Certainly no one would wish a Bishop condemned for heresy on a bare majority vote of the episcopate.

In a third consideration which we shall hope to give to this subject next week, we shall expect to conclude this series.

ON PARISH REGISTERS.

NOTHING can be done effectively without organization and some machinery. Being human, however, we are liable to be submerged by our organization, dominated by our machinery, spiritually choked to death by the artificialities we have ourselves created; and this can only be avoided when the man is greater than the machine. This is the secret of the revolt of the Bohemian against Philistinism, of the Evangelical against Ritualism. In each case the system is good, the revolt also is good; but the revolt is not directed against the system but against the choking domination of it, when big men have constructed it and little men must use it. It is possible that we need some such chronic revolt against many things in our present methods, so that out of contest may be evolved a better order.

It seems a self-evident proposition that what constitutes a parish is the people. Surely what constitutes a flock of sheep is not the shepherd, nor the fold, nor the pasture, nor even the yield in wool—but the sheep. Yet in parochial reports we find the emphasis laid sometimes on recent improvements and their value, sometimes on the buildings, sometimes on the workers, sometimes on parish organizations, sometimes on income, occasionally on the regular communicants (who correspond to that portion of the flock that stays in the pasture and never gets lost) but seldom or never on the whole number of baptized persons, including those who ought to come to church and do not. There is usually a blank place in the reports for their number, and the place is also usually left blank when it is not filled by a guess. Personal inquiry has led us to the belief that the shepherd generally does not know, dreads the labor necessary to inform himself, considers the man a crank who presses the matter, and when driven to the wall, sometimes justifies himself by referring to the sin of David in numbering Israel—an inapt allusion as all may know who will remember the purpose for which David made his census of the people.

It seems not impossible, therefore, that to balance the present emphasis of the material side, namely, the lands, the buildings, the organizations, the contributions, the things done and the things hoped for, we need some one to emphasize largely, perhaps unduly, the people side of it. A parish with no lands, no buildings, no income, no organizations, but with a packed and jammed parish register, will shortly acquire all these things of which it has need; while a parish with lands, buildings, income, organizations, and even endowment, but with few or no names on its register, is dying or dead already. It is the people that make a parish; and not the confirmed people only, but the baptized people also; and the outward symbol of the fact is the parish register. We once talked with a missionary said to be the most singularly successful in his Diocese in the starting of new missions where no one else could get a foothold, and asked him what was his first step. He answered: "Make a Parish Register." We asked the same question of a man whose life-work had been the reviving and making prosperous of run-down parishes, and he gave practically the same answer: "Revise and bring up to date the Parish Register in order to know your ground; that is the first step. When a new general takes command, the first thing he requires is a full and accurate roster of his army." Of the two symbols of a parish, a church building and a book, the closer and more accurate revelation of the real being of the parish is the book. We look forward to the time when our theological seminaries

shall teach, as the more important half of the whole subject of Pastoral Theology, that the shepherd must know his sheep, each of them, all of them, even the straying and lost ones; and must know them by name. He must not only know but must keep track of them, and this can only be done by keeping their names in a book.

There is to be opened in heaven a book called the "Book of Life," and from it are to be read the names of those who are to pass into the final stage of the Kingdom of Heaven. There are to be comments attached to some names, and there are names which, we are told, are to be blotted out. The Parish Register is the nearest approach to that book which we can make for the Kingdom of God on earth. Z

THERE is an interesting incident, told in the "History of the Congregational Church," by the Rev. Daniel Goodwin, Ph.D., D.D., in the larger work, *The State of Rhode Island and Providence Plantations at the End of the Century,* edited by Edward Field, A. B. (vol. I., p. 139):

"At Bristol, when the secular life began to revive after the termination of the war, an effort was promptly made to restore the vigor of the Church also. In 1783 a subscription was started toward a fund for the support of a Congregational minister, and in the following year a charter was granted to the *Catholic Congregational Society of Bristol, R. I.*"

It would be interesting to learn what were the motives which led Rhode Island Congregationalists of 1783 to choose the name mentioned, and also to discover what became of the organization itself. Perhaps some Rhode Island correspondent may be able to tell.

And while we are speaking of names, we may observe that those fearful souls who felt that the appropriation of the adjective *American* by this Church in the appellation American Church or American Catholic Church, would be deemed unduly assertive, must now direct their dire prognostications against Mr. Hay, Secretary of State, for his recent order substituting the phrases already in common use, American ambassador, American minister, American consulate, etc., for the former awkward use by which the ambassador, the minister, the consulate, etc., were "known in law" as "of the United States of America."

"This interesting change," says the New York *Herald,* "is made in the direction of euphony. It is also a concession to popular usage. For years the diplomatic representative of this government in England has been called the American Ambassador instead of the United States Ambassador. The word American is believed by the President and Mr. Hay to be far more dignified and impressive than that of United States, as well as being more brief.

"In Europe the term Americans has come to signify simply the people from the United States. Those from other parts of the Western Hemisphere are called South or Central Americans, Mexicans, Brazilians, and so on, while this country's neighbors on the north are always referred to as Canadians.

"In accordance with the order all the new stamps, record books, and stationery will be engraved as may be proper with 'American Embassy,' 'American Legation,' 'American Consulate,' or 'American Consular Agency.' The State seal will be similarly altered."

When the name of the Church is finally reconsidered, it is obvious that the adjective *American* must be a part of it. Indeed it might be a compromise generally acceptable "at this time," if the phrase "American Episcopal Church" should be substituted, according to Mr. Hay's precedent, for the cumbrous and practically obsolete expression, "The Protestant Episcopal Church in the United States of America," by which we are now collectively "known in law." Might not that step be taken by unanimous consent?

And it is further interesting to learn, on the reputed authority of Major Humphrey Castleman, that Secretary Hay's ruling was ante-dated 128 years by the Virginia Convention, which on April 29, 1776, passed a resolution declaring that "hereafter the people of this country shall be known as Americans." Perhaps Virginia must, after all, bear the brunt of being the first innovator in changing names and doing it wisely. We only regret that there appear to be no indications that a like wisdom would characterize Churchmen of Virginia to-day.

We suspect that if the American nation and the American Church had been produced before Adam when the animals were brought to him to be named, that distinguished patriarch would have solved the problem for the nation much as Mr. Hay has done, and for the Church on similar, common-sense lines.

But unfortunately, Adam is dead; and his descendants have not always shown themselves to have inherited their father's common sense. Or, if they have, they sometimes find it "inexpedient at this time" to exercise it.

FROM no summer gatherings of Churchmen, we have suddenly sprung to a condition in which is given a choice of three excellent opportunities for intellectual and spiritual culture on Church lines, coupled with rest and recreation. Last fall we made the suggestion that Churchly conferences on the Northfield or the Chautauqua order would be appreciated by many, and ventured to suggest that the rejuvenated American Church Missionary Society might possibly find it practicable to take the initiative in arranging such a gathering. That Society has with enthusiasm taken up the matter, and has arranged its very interesting programme, to be carried out at Richfield Springs and Cooperstown, N. Y., as tentatively set forth in another column. And in addition to these conferences, the Summer School for the Study of Missions at New Milford, Conn., July 6-16, and the Summer School of Theology at Sewanee, Tenn., Aug. 1-27, will give abundant opportunities for Churchmen to couple such restful study with physical relaxation. These several gatherings are sufficiently far removed from each other so that none can detract from the others. When to these we add the Brotherhood of St. Andrew Convention in Philadelphia, beginning Sept. 29th, and the General Convention opening October 5th, it will be evident that the Church need not be, as it ought not to be, left out of sight in planning for summer vacations.

We bespeak for each of these gatherings an extended and an enthusiastic attendance. None of them will require so large a measure of work or of study that the needful recreation of a summer vacation will be incompatible with it. Each of them is contiguous to a territory which ought to give full support to it. We trust that each one may prove very helpful and successful.

CONGRATULATIONS to Churchmen in Montana on their organization of a Diocese! It is a step of progress; it is an indication of the success of their work. It is particularly creditable that of the large sum of nearly $27,000 in their endowment fund, all but $312.50 has been raised locally.

Western missions are vindicating themselves. The Church is relatively stronger in Montana than in many of the older states. All honor to those pioneers who have won the day.

THE *Pacific Churchman* has been purchased under the official direction of the Diocese of California and will hereafter be "the official organ of the Diocese of California and published in the interest of the Protestant Episcopal Church in the Seventh Missionary District." We trust that the new form of existence upon which our venerable contemporary has entered will prove a happy and a useful one. Five names of clergy of the Diocese of California constitute the somewhat formidable array of editors, and the Rev. Mardon D. Wilson is business manager.

A CORRESPONDENT points out that a reference to the Rev. Dr. Minot J. Savage in the editorial columns of THE LIVING CHURCH of June 18th described that gentleman as a Universalist, whereas it should have read Unitarian. We gladly note the correction.

ANSWERS TO CORRESPONDENTS.

BIBLE STUDENT.—The mote (Luke vi. 42) refers literally to any small particle that might lodge in the eye; the beam is the common term for a wooden beam.

M. L. B.—No lay person should enter the sanctuary in a church without sufficient cause, though there are many such adequate causes. We should suppose it to have been justifiable in the case you have mentioned, if suitable decorum was preserved.

J. D.—(1) See THE LIVING CHURCH, Feb. 20, 1904.

(2) The Marginal Readings Bible may be used only in the Lessons, and not in the Epistles or Gospels.

(3) Special intercessions by Christian name may be made silently immediately before receiving at the Eucharist, or in connection with the prayers for the Church Militant or for "all Thy whole Church."

(4) The party named was deposed for immorality.

(5) No.

(6) Excellent books of daily readings for Lent in church are Hartzell's *Sin and Our Saviour,* McCormick's *The Litany and The Life,* Rede's *Striving for the Mastery,* etc. On the Seven Last Words there are excellent series published by Drs. Dix, Baring Gould, T. E. Green, Bishop Hall, Bishop Mann, Dr. Mortimer, and a number of others.

(7) We believe the clergy at least might better decline invitations to Friday receptions, whatever be the local custom of any place.

THE HISTORIC PARISH CHURCH OF CROYDON

New Vicar Presented by the Primate

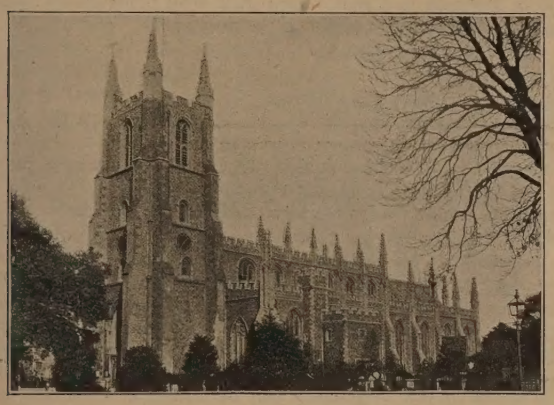
ECCLESIASTICAL RECORDS TO BE PUBLISHED

Resignation of the Scottish Primus

OTHER NEWS OF THE CHURCH IN THE BRITISH ISLES

The Living Church News Bureau,
London, June 14, 1904.

THE Rev. L. H. Burrows, who has been vicar of Godalming, Surrey, for the past sixteen years, has recently been presented by the Archbishop of Canterbury to the vicarage of Croydon, in succession to Dr. Pereira, now Bishop Suffragan of Croydon (Archdiocese of Canterbury), and rector of All Hallows', Lombard Street, City. Croydon parish church was erected at a cost of £42,000, from designs by Sir Gilbert Scott, and was consecrated in 1870. The church it replaced, commenced in the time of Archbishop Courtney, and finished under Chichele, was destroyed by fire in 1867; and the new church is on the same ground plan, and also Perpendicular Gothic in style, but eighteen feet longer. It is situated in what is known as Old Town, near the extensive remains of the old Palace of the Archbishops of Canterbury—formerly their chief country residence—and contains the tombs of several Archbishops, including that of John Whitgift. Croydon, however, which is only about ten miles from London Bridge, is no longer now a country town, but practically forms a part of the mighty



ST. JOHN BAPTIST CHURCH, CROYDON.

metropolis, with a population, I should say, of at least 100,000, and having as many as five railway stations. But it happily still possesses *still* another memorial of its past associations with the Archbishops of Canterbury—perhaps, indeed, the most interesting one of all—as well as a most picturesque link with the "spacious times of Great Elizabeth," and that is the Hospital of the Holy Trinity, commonly called the Whitgift Almshouses. The Hospital (I regret I have no illustration of it) was founded by John Whitgift, Archbishop of Canterbury, for a warden, a schoolmaster, and from 28 to 40 aged brethren and sisters to be chosen from among the household of Croydon Palace, and the poor of Croydon and Lambeth parishes, and of certain parishes in Kent. The building, which is of warm red brick and quadrangular in form, consists of two floors, with an upper range in the gables, and dates from 1596-1599. It remains (observes the *Builder*) in almost its pristine condition as erected in the lifetime of its founder and patron. The Archbishop's own set of rooms, including a kitchen, forms (it adds) "a curious exemplar of domestic life as in his day." But now, though *à priori* it would scarcely seem conceivable, the Croydon County Council are such an advanced set of Progressives that they are actually about to promote a Bill in Parliament for demolishing this charming old building—merely in order to effect a street "improvement" scheme. And, therefore, the Lord Lieutenant of Surrey yesterday headed a deputation to the Croydon Council from some thirty societies—architectural, antiquarian, Church, scientific, etc.—to protest against the proposed act of vandalism.

The Primate has been holding during the past week his annual Diocesan Conference in the Library at Lambeth Palace, and he began his presidential address by saying that every month added to the burden and stress of the central duties, administrative, consultative, legislative, and personal, which devolved upon the occupant of the See of Canterbury. If it were not for his Suffragans it would be impossible, he added, for the work of the Diocese to go on. His grace then referred as follows (to quote from the *Times*) to the invitation he had received from the Presiding Bishop of the Church in the United States to attend its General Convention in the autumn:

"It might become his duty in September and October to take advantage of the formal invitation, conveyed to him with extreme warmth, to attend the great gathering of the Church in the United States—the General Convention to be held in this year at Boston. It had been urged upon him that much good might come from such an official visit, but nothing had as yet been definitely decided."

After then referring to diocesan matters, the Primate spoke in reference to the Education question, and particularly to that of Temperance reform in connection with the Government Licensing Bill, which is now causing so much contention throughout the country.

The practical duties of the office of Chancellor of Oxford University are supposed nowadays to be always performed by the Vice-Chancellor, but the new Chancellor (Lord Goschen) is apparently not going to be content with being merely an ornamental official; the list of those who are to receive honorary degrees at the Encœnia, June 22nd, has, it is stated, been drawn up by the Chancellor himself. Among other distinguished men who are to be honored in Convocation with a D.C.L. degree are the Primate and the Bishop of Worcester.

It is highly satisfactory to see that at least one of the Bishops—and one, too, so influential as Worcester—is disposed to take a stand against the popular craze of turning the Cathedrals into concert halls by using them for musical festivals. At a meeting the other day of the Gloucester Musical Festival stewards the following letter was read from the Bishop of Worcester's Chaplain:

"The Bishop of Worcester asks me to say he is quite prepared to accept the responsibilities of an official relation to the Worcester Festival, and he found the office to be not a sinecure. But he is not disposed to think these festivals in Cathedrals the best way of using those places of worship, and he is not inclined to accept the kind request that he should be Vice-President and steward of the Gloucester Festival."

A meeting has recently been held at Burlington House, W., for the purpose of constituting the Canterbury and York Society, to which when first proposed some months ago attention was called in your London correspondence, the objects of the Society being the immensely important ones historically of transcribing or photographing, printing, and publishing the episcopal registers and other ecclesiastical records of the two English Provinces from the beginning of the thirteenth century (those of Lincoln being the oldest extant), and carrying the series down to the end of Elizabeth's reign, if not to the last Act of Uniformity. Among those present at the meeting were the Rev. W. H. Frere, C.R., and Mr. W. St. John Hope, while among active supporters of the Society who wrote to apologize for their absence were the Primate, the Archbishop of York, and Dr. Gasquet, of the Romanist Dissenting body. The Bishop of Peterborough, until the arrival of the Right Hon. Lord George Hamilton, who had been announced to preside, occupied the chair, and after opening the proceedings with some remarks, he moved, and Mr. W. P. W. Phillimore, who was one of the chief promoters of the new Society, seconded the resolution in favor of founding the Society, which was eventually passed. Lord George Hamilton, who was now in the chair, moved that the Archbishops of Canterbury and York be the joint Presidents of the Society, and this was agreed to unanimously. The following were appointed Vice-Presidents: The Bishops of Bristol, Lichfield, Peterborough, and Salisbury, the Dean of Westminster, the Duke of Portland, Lord Hawksbury, Mr. Justice Joyce, and Sir H. C. Maxwell-Lyte (Deputy Keeper of Records). An *interim* committee was appointed which included, among others, Prebendary Hingeston-Randolph (Exeter), Dr. Gasquet, the Rev. Messrs. W. H. Hutton and W. H. Frere, and Mr. St. John Hope; with Mr. W. P. W. Phillimore as one of the two secretaries. The annual membership subscription has been fixed at one guinea, with possibly an entrance fee of the same amount after 200 members have been elected. The Archbishop of Canterbury and the Bishops of London, Lincoln, Lichfield, and Hereford have already given permission to have the records of their Sees reprinted and it is proposed to do so in the order named.

The *Scottish Guardian* announces that the Bishop of

Moray, Ross, and Caithness, acting under medical advice, has resigned the office of Primus of the Scottish Church, to which he was elected three years ago. A meeting of the Episcopal Synod will be held in St. Ninian's Cathedral, Perth, on Thursday, 30th June, at 12:30 P. M., for the purpose of electing a successor to Dr. Kelly.

The Bishop of Liverpool has received a communication from Lord Derby announcing that the King and Queen will arrive in Liverpool on July 19th to lay the foundation-stone of the Cathedral. Their Majesties will lunch at the Town Hall, and will then perform the stone-laying ceremony, afterward embarking on the Royal yacht.

It would seem, indeed, to be an unmistakable sign of reviving life in the ancient Church of Ireland that she has thus far so successfully undertaken the erection of a fine new Cathedral —that of St. Anne's, Belfast. The nave of the Cathedral, which is the only part that has as yet been erected, the foundation-stone having been laid in 1899, was consecrated on Thursday, 2nd inst., by the Bishop of the Diocese, in the presence of the Lord Lieutenant as his Majesty's representative, Lord Shaftesbury, the Bishop of Ripon, and also a large number of the Bishops and clergy of the Church of Ireland, in addition to lay representatives from all the Ulster Dioceses. The service of Consecration was preceded by an offering of the Holy Eucharist, while followed by Matins, when there was a sermon by the Bishop of Ripon. It was estimated that the nave and aisles would involve an expenditure of over £30,000, toward which a substantial sum was provided by the late Lady Shaftesbury in her will. The Cathedral will hold 4,000 persons when completed. The pulpit is the one that was formerly used for nave services in Westminster Abbey, having been presented by the authorities of the Abbey as "an earnest of good will to the Church of Ireland." Belfast Cathedral appears to be a new departure in modern Cathedral building. It is described (in the *Church Times'* Irish correspondence) as Basilican in its general type and plan. The completed design will exhibit a cruciform ground plan, with the following proportions: A nave with aisles of a span of 88 feet; the "crossing," transepts, and chancel, each squares of 40 feet; the internal height of nave and clerestory, 72 feet; while the whole length internally will be 214 feet. A singularly unique feature will be the position of the choir, which will be placed at the "crossing." The design also includes a great central dome or tower at the "crossing," which will rise to a height of 200 feet. The architect of the Cathedral is Sir Thomas Drew, R.H.A., of Belfast.

The Royal Commission on Ecclesiastical Disorders has now held two meetings for the taking of evidence, and the Rev. the Hon. W. E. Bowen and others have attended as witnesses on the Protestant side. Mr. Athelstan Riley has, it is understood, been invited to give evidence as to Protestant lawlessness.

The Bishop of St. Asaph was one of the five Bishops who were absent from the recent debate on the Athanasian Creed in the Upper House of the Southern Province, but we have now heard from his lordship on the subject, and it is gratifying to note that he is unreservedly on the side of those who uphold the Creed. The Bishop, preaching at his Cathedral on Trinity Sunday morning, referred to the Athanasian Creed as that ancient Creed, "around which [here quoting the late Lord Salisbury] the faith and devotion of thirty generations of Christians had entwined themselves."

We shudder, he said, at the words "everlasting fire" and the fact that they proclaimed, but we did not shudder at the words or the fact that "what a man sows that shall he reap." And yet essentially the two statements were identical. Again, there were the words, "which faith except every one do keep whole and undefiled without doubt he shall perish everlastingly." Here again, he said, some shuddered and were shocked: "But why? The words are not damnatory; they were cautionary. A caution to a traveller to keep from the edge of a precipice was not a condemnation." Concluding the argument, the Bishop said (to quote again from the *Guardian*): "It seems that where our sins are concerned we are touchy. You warn a man drifting into drink. He resents the warning as an affront. We understand all this in ordinary matters. Perhaps the same thought may explain some of the popular prejudice against the clause I have quoted. If character is founded on creed, naturally men without character resent a creed."

Just about as I am closing this letter, I notice in the Birmingham *Daily Post* that its London correspondent hears that an invitation is being conveyed to the Primate to visit the Church (in communion with Canterbury) in Australasia.

J. G. Hall.

THE FRENCH RUPTURE WITH THE VATICAN

The Story More Fully Told

COMMEMORATION OF A FRENCH PRIEST

Conference of the Anglican Chaplains of Northern and Central Europe

The Living Church News Bureau,
Paris, June 13, 1904.

THE incident that has caused so very much discussion in Church papers as well as in other journals, viz., the withdrawal of the French representative at the Vatican, seems now well-nigh closed. The French Government has taken no notice of the Papal Note, the Pope has not withdrawn his Nuncio, Mgr. Lorenzelli, from Paris. The position taken up by M. Combes' party in the matter stands somewhat in this form:

The recall of the Ambassador to the Vatican signified politically that the Government could not admit that his presence at Rome should be interpreted by the Holy See in a sense favorable to its pretensions. It indicated that the Government would not tolerate the interference of the Papacy in its international relations, and that it intended to finish with the fiction of a temporal power which had disappeared for thirty years. And this probably is the manner as to how the matter will rest for some time to come. It leaves it open to either party to act more on the offensive or to exhibit more conciliatory sentiments as occasion may require. In the meantime, as concerns the Pope and the Italian Government, the incident of Victor Emmanuel III.'s visit to Bologna and that which then took place shows something of a conciliatory spirit on the part of the Vatican.

The facts were these: The King of Italy had occasion to visit Bologna, the seat of a Cardinal Archbishop, in connection with some agricultural gathering. On the day before the visit, a Court official was sent to inform the Cardinal that the King would be pleased to receive him with all the honors due to a Prince of the Church, and next the Prefect of Bologna wrote to the Cardinal to inform him that the King, after opening the exhibition, would receive the local authorities at the Town Hall, and first among them his Eminence. The Cardinal replied that he had made it his duty to offer "the homage of his devoted obedience" to the King. The visit was made with all possible solemnity, and the Cardinal was escorted to and from the Town Hall by a troop of Royal Carbineers. At the banquet in the evening the Cardinal occupied the place of honor at the right hand of the King, who devoted most of his conversation to him. This action of the Archbishop had the assent of the Pope, and it is claimed that his (the Pope's) procedure in the matter was meant to show his friendly spirit toward any and all in Italy who testified the slightest desire to terminate the present state of conflict between Church and State.

It has been asserted that the Vatican has issued a semi-official explanation to the effect that the permission given to Cardinal Svampa has been permitted with the full approval of the Pope, in order to show that His Holiness limits his claims merely to Rome. Even there he only thinks that the co-existence of two Sovereigns is impossible, and this is the reason why a strong protest was made on the occasion of M. Loubet's visit.

BOURDALOUE COMMEMORATION.

There has lately been commemorated in Paris at the Church of St. Paul-Saint Louis, the second centenary of a priest and preacher who has left a greater mark on the Gallican Church than even a Bossuet or a Fenelon. This priest's name was Bourdaloue. His influence as well as his power were felt both by rich and poor. All Paris flocked to hear him. But he was no Parisian. His birth-place was far away on the banks of the Auron on the Department of the Cher, under the shadow of one of France's most noble shrines, the Cathedral of Bourges, which, for pure Gothic treatment and lofty impressiveness, might rank after Seville and Cologne. Maybe the place of his birth affected his tastes and education, for, at the early age of 16, he left his family to enter his novitiate with the Society of Jesus, of which order he later became one of its most distinguished members. In 1669 he commenced as a preacher in the Jesuit Church of St. Louis. It was not long before Louis XIV. became one of the most regular amongst his audience. We are told that his sermons were heard with undiminished delight by overflowing congregations on the seasons of Advent and Lent for 24 years. His sermons, which have repeatedly been reprinted, abound more in sound reason and theological learning

than in oratorical power. His preaching was calm and penetrating. It has been said with more justice than usually belongs to comparisons, that "Bossuet was sublime from elevation, Bourdaloue from depth of thought."

Paris, which had adopted him, has always been justly proud of his powers. On this occasion no pains were spared to keep alive in the recollections of the large congregations which gathered at St. Louis', the prestige that their favorite preacher had established, or the renown that his career had created. He was a man unflinching in his words when he found it his duty to speak out. He lashed vices unstintingly, rebuked the immoralities of the age, and spared none. Even Madame de Levigné seems to have borne him some grudge for his straightforward habit in the pulpit of calling a spade a spade: "*'Les dames trouvèrent qu'il était entré dans un trop grand détail et en écrivirent à Condé!'*"

CONFERENCE OF THE ANGLICAN CHAPLAINS OF NORTHERN AND CENTRAL EUROPE.

It is some twenty-three years since these gatherings were initiated. They are held each year, and at centers which are scattered over the length and breadth of Europe. This year Zurich was the place of meeting. Bishop Wilkinson, Coadjutor of London for Northern and Central Europe, presided over the Conference; and there was a goodly attendance of clergy and laity, including representatives from Antwerp, Baden-Baden, Berne, Bonn, Brussels, Calais, Clarens, Cologne, Davos, Dinan, Düsseldorf, Freiburg, Geneva, Lausanne, Leipzig, Lugano, Montreux, Paris, Pau, Stuttgart, Vevey, Vienna, and Wiesbaden.

Zurich was no exception to the rule of graceful hospitality always extended to guests on these occasions.

A great improvement has been made in the distribution of the time of the ten days' sojourn. Whereas sessions and pleasure excursions had formerly been somewhat hetereogeneously mixed up, to the detriment of each section of occupation, on this occasion the first day was devoted to the object of *"recueillement,"* the usual offices of our Church, a devotional and telling address by Bishop Webb, Dean of Salisbury, and, in the afternoon, to the Bishop's (Wilkinson) words of welcome to the clergy, and in minor business meetings. On the second day only the subjects were discussed which had been proposed for the Conference's consideration.

Among other matters touched upon in Bishop Wilkinson's addresses, it was satisfactory to note the prominence given to the subject of Confession, and to mark the evident attention that this subject created amongst the audience. It gave further opportunity for the expression of a hope amongst some of us, that a more willing reception would be given to those seeking the benefit of our offices in this respect, than has perhaps always been the case on the Continent.

The subjects of discussion were: (*a*) Rubrics: Is a Revision of Them Advisable to Meet the Needs of the Day? (*b*) Christian Science.

Though the first of these subjects was championed by an able and well-written paper (T. Lomas, Esq.), pointing out the many derelictions on every side in strict observance; though half a dozen speakers followed in giving experience of such shortcomings; though omissions and an addition in the very Eucharistic office of the morning had been passed over without (apparently) any Episcopal censure; the general feeling was evidently, "Let sleeping dogs lie. Better the ills we know," etc.

The Conference re-assembled on Thursday afternoon to discuss the question of Christian Science. The Rev. W. R. Cosens, D.D. (Geneva), who introduced the subject, confined himself to the task of proving, by comments upon a series of carefully selected quotations, that Mrs. Eddy's text-book, Science and Health, was at once illogical and un-Christian.

The Rev. E. J. Treble (Wiesbaden) dwelt upon the self-centredness of Christian Science, as illustrated by its efforts to disarm rather than to endure pain, and deplored the tendency to shirk the teaching of doctrine from our pulpits; the Rev. R. Acland-Troyte pleaded specially for the right to use Unction in dealing with cases of sickness, and reminded the Conference that there was much we might learn from the methods of Christian Science, more especially in the direction of habitual prayer and an exalting of the spiritual at the expense of the material self. Bishop Webb gave a welcome turn to the debate by reminding the Conference that Christian Science found its chief attraction in marking a truth too often lost sight of, viz., the religion of healthy mindedness, the turning away from morbid conditions to go out with faith and a spiritual life.

Here ended the discussions. It always seems a pity that in these questions discussed and considered, matters are not brought to a head; that is to say, that the speakers do not speak to a *resolution*. The subject is proposed and speeches are delivered for and against. At the end of the session the discussion dies of inanity. Whereas, if papers and speeches had been throughout read and discussed with a view to a "resolution," the interest would be considerably increased, and would be maintained to the end.

The next Conference will take place in Brussels toward the end of May, 1905. GEORGE WASHINGTON.

THE CRISIS IN THE IRISH CHURCH.

[FROM AN IRISH CORRESPONDENT.]

ON WEDNESDAY, June 1st, there assembled in the Metropolitan Hall, Abbey St., Dublin, an immense gathering of the clergy and laity of the metropolitan Diocese, with their Archbishop in the chair. The platform was artistically decorated with plants and flowers and the pillars throughout the hall wreathed with garlands as for some happy and festive occasion. But it was not pleasure but serious business that brought together that vast assembly on a glorious summer afternoon. No meeting of equal importance and moment to the Church has been held in Dublin since, 35 years ago, the Bill of Disestablishment sounded the tocsin of alarm which brought all the sons and daughters of the Irish Church flocking to her rescue.

Now another serious peril threatens the future existence of the Church in Ireland, and now as then her sons and daughters rally to her standard. For the Archbishop, elders, and brethren of the premier Diocese of Ireland have met to take counsel together upon the loss and danger to the Church which is to be apprehended under the operation of the Land Act.

Upon the right hand of the Archbishop is seated the Right Hon. Edward Gibson, Lord Ashbourne, who has filled the high office of Lord Chancellor of Ireland with but a few years' intermission, when a Liberal Government got in office. Since the year 1886, Edward Gibson had made a brilliant reputation as an orator in the House of Commons, but the gift of a title buried him in the House of Lords, and as a Cabinet Minister, his voice is seldom heard in Parliament.

On his Grace's left is another shining luminary of the legal profession, the Right Hon. Judge Fitzgibbon who, during the last 35 years has rendered yeoman service in the Church's cause and has her finances at his fingers' ends.

Last, but not least, is the Rev. J. Paterson Smyth, D.Litt., the "Charles Kingsley" of the Church of Ireland, whose name is familiar throughout the English-speaking world for his admirable little popular treatises on the Book of books, and who stands forward as the pioneer of social reform in his native land.

Many others well worthy mention are present in that platform, but these are the spokesmen of the occasion deputed to lay the case of the Irish Church before her members.

The appeal for an auxiliary fund of £250,000 which has been issued, is commended to the attention of every member of the Church in an eloquent speech by Lord Ashbourne. He explained some of the reasons for the present crisis—how at the time of Disestablishment, land security was deemed the safest possible, and some three millions of the Church's capital was thus invested; how all that must be sold out, and a loss of at least one per cent. is apprehended, which means a reduction in the Church's income of some £30,000 per annum. This is an immense loss which must be met in some way, else the Church's activities will be seriously crippled, and he called on Irish Churchmen to make a great, resolute, and determined effort to prevent such a disaster.

Dr. Paterson Smyth, in his impassioned appeal, impressed on his audience the reality and gravity of the danger that threatened, a creeping and gradual danger that was coming on the Church. Because they at the heart of things in Dublin would be the last to feel its effects, they were the more called on to stand by those poor parishes in the country, the extremities of the Body, which were struggling for their very lives. He instanced one such case where the landlord's annual subscription of £27 towards an assessment of £80, was cut off owing to the Land Act, and the whole burden left on the poor laborers

forming the parishioners; another case where the transfer of property means a loss of £80 per annum to the parish; another where it means a loss of £150, and these are illustrations of what is going on and may be expected to go on throughout the entire country.

The third speaker, Lord Justice Fitzgibbon, stirred the hearts of his listeners by reminding them of the great things their fathers had done at the time of Disestablishment, and how during the first five years, no less than a million and a quarter was voluntarily contributed. He appealed to them whimsically to maintain in the Church the reputation of the typical Irishman who, the more he emptied his pockets, the more he seemed able to spend. So had it been with the Irish Church. We are fewer and poorer now than in pre-Disestablishment times, yet she now gives on a tremendously larger scale to foreign missions, home charities, and parochial agencies than she did in those days.

The speeches were received with the utmost enthusiasm, and one spirit seemed to animate the entire assembly, namely, to accept with whole-hearted courage the heavy burden entailed by the recent legislation. As it was in 1869, so now to-day, Irish Churchmen are called upon to take strong measures to maintain the Church's ministrations in unimpaired efficiency throughout the length and breadth of the land. And, God helping us, we are resolved to do our best. The interest on the capital sum asked for, £250,000, will not nearly meet the deficiency caused by the loss of £30,000 per annum and the falling off in subscriptions, but it is considered that that sum represents our utmost endeavor at the present time.

Two other large and important meetings have been held here within the last week in furtherance of the same object. They have been addressed by influential laymen, including the Provost of Trinity College, Dublin, the Solicitor-General for Ireland, Lord Chief Justice Holmes, and others. On each occasion the same spirit of unanimity and enthusiasm prevailed. The response already to the appeal in the Diocese of Dublin has reached a total of £10,000; and all over the country meetings are being held, and a strenuous effort is being made, and may God give the increase.

I have no doubt Churchmen in America will follow with prayerful interest and sympathy this crisis in the fortunes of the old Church of Ireland.

Dublin, June 10th.

The fellowship of Jesus enables us to realize at every point His presence, understanding, sympathizing, sharing with us our trials. There is no secret that can be hid from Him; no desire in us is unknown; no wish is misunderstood; no sins inconceivable, so that we dare not mention them. He calls and attracts us to rise above the insignificance of our earthly life, to find, in communion with God, the strength, the rest of the human soul.—*Selected.*

BRONX PARISHES AND MISSIONS AT WORK

Large Church Club to be Formed Among them

RELIEF WORK OF ST. JOHN'S GUILD

Temporary Synod Hall Being Arranged

MORE LOSSES TO CHURCH CONGREGATIONS IN "GENERAL SLOCUM" DISASTER

Death of Two Laymen—Actors' Church Alliance to have Conference in London

The Living Church News Bureau,
New York, June 20, 1904.

THERE was formally organized at a meeting in the parish house of St. Ann's Church last Wednesday evening the General Club of the Bronx, which has grown out of the reception given to Bishops Potter and Greer by the Church people of the Bronx a few weeks ago. The new organization is for men only and its purposes are the organization of men's clubs in parishes and missions where they do not already exist; the lay support of rectors and missionaries in all their undertakings; coöperation with the Bishop Coadjutor and the Archdeacon in extending the Church; getting additional clergy where needed; assisting in the paying off of church debts; and bringing together socially the Church people of the Bronx. Fourteen parishes and missions were represented at the organization meeting, and Mr. G. C. F. Wahle of Holy Faith parish was elected temporary chairman, to serve until the election of officers at a future meeting. The club starts with about one hundred members, but will have at least one thousand when all interested have been enrolled. The control of the club is vested in a Board of Governors which consists of one representative from each parish and mission in the Bronx, except that when the communicants number more than one hundred in a parish or mission there is to be one representative for each one hundred communicants. At the organization meeting there was received a request from Bishop Coadjutor Greer asking that the possibility of holding a Church council in the fall be considered. The suggestion was received with much favor and tentative plans were made to hold such a council for the consideration of the work of the Church in the Bronx. It is planned to have the council consist of three meetings, the first to consider the work of the part year and to hear a formal report on the state of the Church in the Bronx; the second to be a missionary mass meeting at which it is hoped to have speakers who are on their way home from the General Convention; and the third to be a dinner at which plans for the future will be discussed.

St. John's Guild, which maintains one of the most important and best known of New York's summer charities, last week reopened its Seaside Hospital at New Dorp, Staten Island, with 110 patients, the largest number of patients ever present on opening day. Extensive improvements have been made to the hospital since the closing last fall. These include a new water system and a new steam plant, and the entire overhauling of the Lewis Memorial Cottage. The last named has two wards for sick babies and a laboratory to which a number of the latest scientific appliances have been added. In this laboratory Dr. John C. Torrey is to make this summer a careful investigation into the causes of summer complaint. Last year 14,672 days' treatment were given by the Guild at the Seaside Hospital, and 35,549 patients were received on the floating hospitals. One

SEASIDE HOSPITAL OF ST. JOHN'S GUILD, NEW DORP, STATEN ISLAND.

They are things wonderful which he feeleth, great which he seeth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine; this Bread hath in it more than the substance which our eyes behold; this Cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body.—*Hooker.*

Every time the sheep bleats it loses a mouthful, and every time we complain we miss a blessing. Somewhere or other in the worst flood of trouble, there always is a dry spot for contentment to get its foot on, and if there were not it would learn to swim.—*Selected.*

of the floating hospitals will be put into commission on July fifth and the other as soon as it is needed. As in former years, the Guild is somewhat embarrassed by lack of funds, and is hoping that its greatly needed work will not have to be curtailed this summer because of inadequate support.

It has been definitely determined to provide a place for the convention of the Diocese other than a church edifice, and the old Leake and Watts Asylum building, which stands on the Cathedral grounds, south of the Cathedral, is to be altered this summer into a Synod Hall which will serve until a permanent building can be erected on the Cathedral Close. The interior of the old building will be so changed as to provide an auditorium in the shape of a Greek cross, to be the full height of the building. Seats for about 800 will be provided, with a platform at one end and a gallery over the entrance. The celebration of the Holy Communion at the opening of the convention will take place in the Cathedral Crypt, the business sessions in the Synod Hall. It is felt by the Bishops and the Cathedral trustees that this provision of a place for the business sessions of the convention will not only meet the desire to have such sessions in other than a church building, but that the bringing of the members of

THE "HELEN C. JUILLIARD,"
FLOATING HOSPITAL OF ST. JOHN'S GUILD, NEW YORK.

the convention to the Cathedral grounds will tend to arouse interest in the Cathedral, especially among the people from outside New York City, who perhaps would not otherwise see the work that has been done, nor realize the plans that are being carried out. The cost of altering the old building will be from $8,000 to $10,000.

Latest figures of the loss of life in the destruction of the excursion boat *General Slocum* indicate that the total will be close to one thousand and perhaps exceed that number. The loss to churches other than the Lutheran congregation is greater than was thought last week. St. Mark's parish lost in those directly or indirectly connected with the church and chapel about 30, Grace Church and Chapel lost about 25, and St. George's lost 14. An investigation of the causes of the disaster has indicated that the boat was a flimsy structure, and that appliances for life protection and saving were inadequate. A definite result has been the abandonment of practically all the Sunday School excursions that had been planned, because it is realized now, too late to help the unfortunate victims, that few if any of the excursion boats running about New York harbor are fireproof, and that a similar catastrophe might easily happen on almost any of them. The vestry of St. John's Church, Brooklyn, met and adopted a resolution to the effect that that parish would not have a Sunday School excursion until "transportation of a modern and fireproof kind can be provided." Other churches are asked to take similar action, the belief being that such concerted action will work more quickly than would any other means in bringing owners and companies to furnish fireproof boats and to provide adequate life-saving appliances.

Frederick S. Tallmadge, who has been for many years a faithful member of St. Mark's parish, died at his home in New York last week at the age of eighty. He was a familiar figure at St. Mark's services and was seldom absent from his seat, winter or summer, and was noted also for his beneficences. He would never accept official position in the parish. He had held many offices under the city government, and had for twenty years been president of the Sons of the Revolution in the State of New York. The funeral service was held at St. Mark's on Thursday, the Rev. Dr. Morgan Dix, rector of Trinity parish, and the Rev. Loring W. Batten, rector of St. Mark's, reading the service.

William D. Heatley, Treasurer of St. Clement's Church, New York, died at Pueblo, Colorado, on Tuesday, June 14. Mr. Heatley went to Colorado last March, hoping that the climate would restore his health, but failed steadily after reaching there. At the last parish election he was, though absent, reëlected Treasurer of St. Clement's, where his services were most highly valued, and where his loss will be severely felt. The day before his death he received his last Communion and dictated several letters to his far-away friends. He was buried on Saturday following from the Church of the Ascension, Pueblo, and was laid in the consecrated ground at Riverview Cemetery.

The Rev. Walter E. Bentley, National Secretary and organizer of the Actors' Church Alliance, has sailed for London to address the annual Conference of the Actors' Church Union under the presidency of the Lord Bishop of Rochester. Address until August 10th to the Rev. Donald Hole, Hon. Sec. A. C. U., 20 Woodview Gardens, Highgate, London N. The Conference will be held at the Bishop's residence, Kennington Park, Friday, July 15th, at 3 P. M. All Alliance chaplains are invited.

MISSIONARY BULLETIN.

New York, June 22, 1904.

TO JUNE 1st the net increase in contributions from all sources was $8,000. There must be a further increase, however, of nearly $50,000 over last year's offerings before September 1st, in order to cover the appropriations for this current year's work.

The greater portion of the increase mentioned above is in parish offerings and individual contributions toward the Apportionment.

One additional District has completed its Apportionment—South Dakota—so the list now stands one Diocese, North Carolina, and five Districts: Alaska, Duluth, Montana, Salina, and South Dakota. All these were the first group in the list last year. Which will be in the next group to be announced? Thirty-five Dioceses and twelve Districts have increased their offerings over June 1st last year, and ten Dioceses and five Districts have given more to June 1st than during the whole of the last fiscal year.

As we said last month, during the last fiscal year 4,177 parishes and missions containing 589,000 communicants contributed $380,000, while 2,255 containing 175,000 communicants contributed nothing toward the Apportionment.

Under this plan it is confidently expected that all will make offerings of a proportion of the cost of the general missionary work; indeed, that they will claim it as a privilege, in order that the work may be fully supported, and the burden not fall unduly upon others.

Will not everyone make a special effort to this end in the remaining two months before September 1st, in order that the report to the General Convention may show a still further improvement?

The books of the Society must close promptly on September 1st, in order that the report may be prepared in time for the General Convention. Yours very truly,

George C. Thomas,
Treasurer.

The earnest quest of the sincere, single-minded of all ages, has been for God. Some seek Him blindly, if haply they might feel after Him, and find Him; others, like the patriarch of Uz, cry out from the depths, "Oh, that I knew where I might find Him! that I might come even to His seat!"

In the vivid words of Amiel: "There is but one thing needful—to know God." But how may that Divine companionship become reality? More than knowledge about God is necessary, a personal acquaintance with Him.

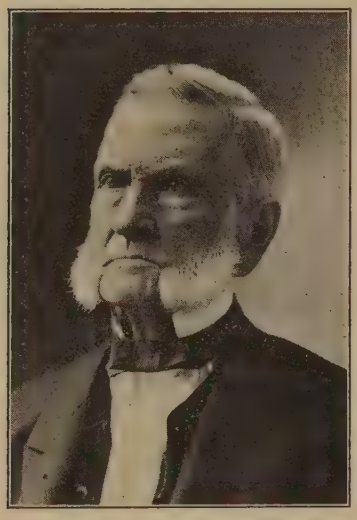
To know God is one thing; to be conscious of His companionship is something far different and far grander. That consciousness is always a gift, it is never an achievement. It comes naturally and inevitably to those who are in a condition to receive it. That is what the beloved apostle means in giving his testimony touching this great truth: "Truly our fellowship is with the Father, and with His Son, Jesus Christ."—*Selected.*

ELI TRUMBULL WILDER—AN APPRECIATION.

By the Rev. C. C. Rollit.

In the early evening of June 3d, at Red Wing, Minnesota, there passed to his rest one whose life had been closely connected with the early history of the Diocese and had also had more than a passing influence upon the counsels of the American Church.

Eli Trumbull Wilder came of that staunch New England stock which has done so much to fashion the character of the rapidly developing life of the Northwest. He was born in Connecticut, and in early manhood removed to Painesville, Ohio. Here he began the practice of law, and when thirty years old was a judge of the court of Common Pleas. Failing health compelled him to relinquish an enviable career and seek a home in Minnesota—that land of promise to which so many invalids have come to die but have remained to live. In the year 1857 he took up his residence in Red Wing and began anew the practice of his profession. At this time he was not a Churchman, but nevertheless was associated with the little group of men who met on Christmas Day of that year to take steps looking to the formation of a parish of the Episcopal Church. The organization there effected resulted in calling to the rectorship of the newly formed parish the Rev. Edward R. Welles, then a young deacon in the Diocese of Western New York. From that day until his death, the parish of Christ Church was in Judge Wilder's thoughts. His eminent ability as a financier was freely placed at its service, in his administration of the office of Treasurer, which he held, with the exception of one or two brief intervals, from the first until advancing years compelled him to retire from the active management of the affairs of the parish. His generous gifts were ever ready to further all good works. His time was at the service of the church freely. For forty-five years he was the senior warden, and one fact alone will show the conscientious way in which he went about the Church's business. In the forty-seven years of our parochial life there have been held two hundred and eighty-two meetings of the vestry, at two hundred and seventy-two of which Judge Wilder has been present.



THE LATE JUDGE WILDER.

He was a man of strong convictions, ever ready to do valiant battle for what he believed to be right. He was the cleanest, fairest fighter that I have ever known. On questions of parochial administration he would strive vigorously for what he deemed the wiser policy, but if the matter were once definitely decided against his judgment, all opposition was at an end and he gave loyal support to carrying out the will of the majority. One instance I remember distinctly; where a plan was proposed, involving large expenditure, to which the Judge was emphatically opposed. The vestry, however, decided to undertake the work, and the next day the rector received from him a generous contribution toward its furtherance.

Judge Wilder's interest in the Diocese of Minnesota was as great as in the narrower field of the parish. He was present at the Council that elected Bishop Whipple, and at every succeeding one until that of the present year, which was held while he lay dying. Back in the early seventies the failure of Jay Cooke had made many of the subscriptions for the building of the new Seabury Hall worth little more than the paper on which they were written, and the most important part of Bishop Whipple's educational work seemed on the verge of ruin. A meeting of the trustees of the Bishop Seabury Mission was called to consider the affairs of the school. It was disclosed that to meet a heavy indebtedness, there was available little more than a tract of swamp lands, of doubtful value, in the northern part of the state. Judge Wilder said to the assembled trustees: "It is not right that our Bishop should bear this burden any longer. I am worth $40,000, and I will give one-tenth of that amount to take these waste lands off the hands of the school." The suggestion was acted upon and a syndicate formed for their purchase, with the result that Seabury was saved. Years afterward these lands were sold for about one-half the amount of purchase.

It is hardly possible to trace the effect of any one man's work in its influence upon the legislation of the General Convention. Judge Wilder's service in that body covered a long period of years and his name will be associated with some of the most interesting epochs in the recent life of the Church. He sat in the General Convention from 1862 to 1898, inclusive, save in the year 1874, when illness prevented his attendance. An eminent deputy from the Diocese of New York, whom the work of the General Convention had brought into intimate association with him for many years, writes of him: "For his judicial mind I entertained the highest respect; and it has been my conviction that, behind an always calm exterior, there lay great warmth of feeling and deep religious devotion."

In the threefold sphere of labor open to the laymen of the Church—the parish vestry, the diocesan Council, and the General Convention—Judge Wilder served with distinguished ability and single-hearted devotion. It was the devoted service of a sincere, high-minded, God-fearing man, who loved the Master and who believed in the Church and the Church's mission, which made him, as his Bishop justly said, "The greatest layman that the Northwest has produced."

CHURCH UNITY IMPENDING.

THE faithless, who have spoken of the hope of Church Unity as "an iridescent dream," should begin to modify their opinion. Within less than a score of years there has been a distinct movement throughout the Christian Communions of our land. The various divisions of Methodism are conferring together, several branches of Lutherans are talking about uniting, the General Assembly of the Great Presbyterian body has been occupied in considering the proposition of combining the Northern and Southern and Cumberland Presbyterians, making thereby one mighty communion of 11,000 ministers, 14,000 churches, and one and a half million members. This is as it should be, and God is bringing that to pass which seemed unthinkable even ten years ago, and we must do our share. Not without significance in this direction, was the invited presence of representatives of various Christian bodies at the annual banquet of the Church Club. By all means let such opportunities of mutual acquaintanceship be fostered; and in every way both among those of our own household of faith, and among our brethren, whether Roman Catholic or Protestant, let us with broad-minded sympathy, obey the apostolic precept, so kindly and so wise, "Look not every man on his own things, but every man also on the things of others." This breadth of view is much more natural for us as Church people than some even of our own Communion realize; for so comprehensive is our system, that we are Presbyterian with the Presbyterians, Congregational with the Congregationalists, go part of the way with the Baptists in their views, and a long way with the Methodists in theirs, Protestant with the Protestants, and yet holding all that is truly Catholic with the Romanist and the Greek. That is to say, there are comprehended in our system the essential principles of all the Christian bodies, and very much more beside; so that instead of being narrow-minded and bigoted, we can afford to be tolerant and sympathetic. This is the reason why this Church of ours, small though it be in comparison with many bodies of Christians about us, may nevertheless put forward a humble and yet well-grounded claim to be a rallying point for a divided Christendom, the "Church of the Reconciliation." Faults we have and deficiencies without number; that is very plain. But let us always remember that faults and deficiencies are ours personally, for which we should suffer humiliation and self-abasement; the faults and deficiencies are *not those of the Church,* her doctrines, her methods, or her Prayer Book. It is we who so meagerly and unfortunately misinterpret, as so many of us misread, the Church's message.—*From the Convention address of the Bishop of Pittsburgh.*

It is only by labor that thought can be made happy, and only by thought that labor can be made happy, and the two cannot be separated with impunity.—*Ruskin.*

Diocesan Conventions

OREGON DISCUSSES ITS EDUCATIONAL INSTITUTIONS

And Asks that a Missionary District be Created from a Part of its Territory

Portland, Ore., June 18, 1904.

A SERIOUS difficulty confronted the Diocesan Convention of Oregon, which began its session on the evening of June 16th, with relation to the continued work of the diocesan schools, being the Bishop Scott Academy for boys and St. Helen's Hall for girls. With respect to the latter, it was reported by the Bishop that the school had been placed in the charge of the Sisters of St. John Baptist, and an effort to refuse ratification of this arrangement by the Convention was overwhelmingly defeated. The proposition as to Bishop Scott Academy was more perplexing. During the past four years it had been necessary to borrow money to pay deficits, and the Bishop stated that, though it had taken him long to come to the conclusion, he now believed it would be wise to close the school pending the sale of its present property and removal to the suburbs of Portland, where the boys would be removed from the temptations of the city and the school could be re-established on a more secure footing. The subject was considered carefully and was finally referred to the incoming Board of School Trustees to be elected at the same session, who were authorized to confer with the Bishop and, if it was deemed wise, to close the school, sell the property, pay the debts (which aggregate about $50,000), and with the remainder of the proceeds, some $90,000, purchase a site somewhere in the suburbs of the city of Portland, there to rebuild and reopen upon a more secure foundation.

The opening service of the Convention was on the evening of the 16th at Trinity Chapel, when the Bishop read the first part of his address, which was concluded next morning. He noted that the clergy list of the Diocese had decreased from 25 to 17, and there were more vacant fields than ever before in the diocesan history. He had arranged that work might be done in that part of Portland that had been vacated by the removal of Trinity Church, and there had been services in various new points adjacent to that city. Work at the Chinese mission is prosperous and flourishing.

ORGANIZATION AND ELECTIONS.

The Bishop called the Rev. D. E. Loveridge to the chair. The Rev. W. A. M. Breck was elected secretary, and the Rev. H. D. Chambers assistant secretary. Other elections were as follows:

Deputies to General Convention: Rev. Dr. A. A. Morrison, Ph.D., Rev. J. E. H. Simpson, Rev. Wm. S. Short, Rev. Geo. B. Van Waters, D.D.; Messrs. S. E. Josphi, M.D., C. H. Chandler, James Laidlaw, Frank Spittle.

Alternates: Rev. P. K. Hammond, Rev. W. A. M. Breck, Rev. M. J. Goodheart, Rev. Wm. Coney; Messrs. Geo. C. Nicholson, T. B. Keim, F. Townsend, J. C. McCraken.

Treasurer: Mr. Paul Van Fridagh.

Board of School Trustees: Rev. P. K. Hammond, Rev. G. B. Van Waters, D.D.; Messrs. F. Townsend and T. B. Keim.

[This last election was deemed an endorsement by the Convention of the actions of the Board in the last year.]

CLERGY RELIEF FUND.

In the matter of the merging of the Diocesan Fund for Aged and Infirm Clergy with the General Clergy Relief Fund, which was referred to a committee last year to report at this Convention, the Standing Committee was authorized to merge such fund under restrictions as regards beneficians of the fund in this Diocese. The fund amounts to about $12,000.

REVISED VERSION OF HOLY BIBLE.

The Convention acted favorably on the resolution of the Diocese of California in reference to the use of the Revised Version, and petitioned the General Convention to authorize such use.

DIVISION OF THE DIOCESE.

A resolution was introduced, with the Bishop's consent, looking forward to the setting off of the eastern part of the Diocese as a Missionary District. The Bishop and the deputies to the General Convention were empowered to prepare a petition requesting the General Convention to take such action at its October meeting.

A resolution was introduced commending the work of the Rev. W. E. Potwine, the late Secretary of the Diocese, and regretting his removal from the Diocese, where he had labored for 22 years, which was adopted by a rising vote.

THE SEMI-CENTENNIAL OF THE DIOCESE.

The corner-stone of the new Trinity Church, Portland, was laid on Friday, June 17th, by Bishop Morris, assisted by the Rt. Rev. Frederick W. Keator, D.D., and the Rt. Rev. Lemuel H. Willis, D.D., and the clergy of the Diocese. Just 50 years ago, Bishop Scott was holding his first convocation in Portland, and the laying of this corner-stone was in celebration of this event. The new church is to be of solid stone and will present a magnificent appearance and will cost $100,000 and will be paid for when completed.

A reception and celebration of the semi-centennial of the Diocese was held at the Bishop Scott Academy on Saturday night, with addresses from some of the old residents.

DIOCESE FORMED IN MONTANA.

Anaconda, Mont., June 22, 1904.

THE Convocation of the Missionary District of Montana took the notable step of organizing a Diocese in place of the former Missionary District, on the first day of its session, the 19th inst.

At the opening service, the Rev. J. J. Bowker was the preacher, and the Bishop delivered his annual address afterward. "I came to Montana," said the latter, "with the determination that the making of a Diocese for the Church out of this Missionary District should be my life work. And I wanted it to be a Diocese that would be able to care for its own interests and take its proper share in the work of the whole Church. That aim has never for one moment been left out of sight. The clergy have nobly seconded all my efforts in that direction. And the laity have shared more and more in the same ambition and joined their efforts in its accomplishment. We began our accumulation of an episcopate fund with an offering of $12, taken at convocation in 1883. . . . The first individual offering for this purpose was $50, given by Samuel J. Jones, then and for several years afterward treasurer of the convocation and of the episcopate fund. At the convocation of 1886, the resolution in reference to the episcopate fund was changed so that each clergyman was asked to raise in his field a sum equal to at least 50 cents per communicant. Some years later the resolution was enacted into a canon and the request changed into an assessment. To-day the sum realized from these offerings and the interest of the accumulating fund amount to nearly $27,000. And all this has come from Montana, except $312.50 sent us by Grace Church, Orange, in the Diocese of Newark. This, with the $20,000 which we expect to receive through the Board of Missions, and the sum raised by subscription through the efforts of the committee appointed at our last convocation, will give us an endowment, the interest of which will, I think, enable us to support our own Bishop." He felt that the time was now ripe for organization of the Diocese, and hoped the future would be planned with a view toward ultimately having several Dioceses and several Bishops within the borders of the State.

With respect to general topics under discussion in the Church, he approved the California suggestion looking toward the permissive use of the English Revised Bible; he believed no new legislation respecting the subject of marriage and divorce was necessary, and that the present canon was satisfactory; he had no objection to courts of appeal, but did not see "that there is such a crying need for them as many people would have us think," though he was inclined to vote for them; he did not believe the division of the Church into provinces desirable; he thought more of the time during the sessions of General Convention ought to be given to missions.

A DIOCESE ORGANIZED.

The resolve that a Diocese should be organized was unanimously made, after which the Rev. F. B. Lewis took the chair, and the Rev. C. H. Linley was elected secretary. The election of a Bishop being declared in order, the clergy first, and then the laity, unanimously elected the present Missionary Bishop, the Rt. Rev. Leigh R. Brewer, D.D., no other nominations being made and many complimentary addresses being delivered. A committee of notification brought the Bishop to the chair, and he acknowledged and accepted the election with graceful remarks and with much feeling.

OTHER BUSINESS.

The report of the diocesan Episcopate Fund showed a total of $57,972 on hand and in sight, and the salary of the Bishop was placed at $3,000 in accordance with the recommendation of the committee. The California resolutions on the Revised Version were endorsed. A committee was appointed to consider taking officially the publication of *The Montana Churchman*.

THE ELECTIONS.

The elections were as follows: Standing Committee—The Rev. S. C. Blackiston, Rev. H. E. Robbins, Rev. J. B. Gibble; Messrs. O. Hight, R. H. Saxson, R. E. Hamilton.

Clerical deputies to the General Convention: The Rev. W. W. Love, Rev. F. B. Lewis, Rev. S. D. Hooker, Rev. S. C. Blackiston.

Delegates to Missionary Conference of the Sixth District: Rev. Messrs. Thomas E. Dickey, Douglas Sutton, Charles H. Linley, H. E. Clowes, and George C. Groves, and Messrs. A. E. Rogers, A. E. MacIntosh, H. H. Swain, Henry W. Dickey, and H. T. Wilkinson.

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—*"The Church of the Apostolic Days."*—Part II.

By the Rev. ELMER E. LOFSTROM

THE CHURCH IN THE HOLY CITY.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII., First Commandment. Text: Ps. xxxvii. 5. Scripture: Acts xxi. 10-26.

ST. PAUL now comes to the end of his third missionary journey, and also to *the culmination of the plan which he had been cherishing for the last four or five years.* The great collection which has been so carefully and systematically gathering among the more wealthy Gentile Churches is now to be offered to the Church at Jerusalem. St. Paul has been very hopeful that this substantial expression of brotherhood would help toward the removal of all distrust and misunderstanding between the disciples of Jewish and of Gentile origin. His enemies had been at work, however, and the feeling which had been stirred up against him was considerable and rested on a malicious perversion of his teaching (Acts xxi. 21). Before he left Corinth he was fearful, yet hopeful, as to the welcome which he and the gifts should receive. It had long been his prayer and he asked for the intercessions of others, that his labor might not have been in vain (Rom. xv. 31). As he came nearer to Jerusalem, the conviction became more and more sure that "bonds and afflictions" awaited him (Acts xx. 23). At Cæsarea, while they stayed "many days" with Philip and his family, the conviction which had been growing upon him became a certainty with the prophecy of Agabus with which our lesson opens. So St. Paul went up with the certain expectation of arrest, but at the same time he felt that no other course was open to him. The last several years' work depended upon it. With him were the men from the several churches who had been commissioned to go up with their gifts. He could not stay away. There was at the same time an advantage in his going with the expectation of final arrest. He would then calmly carry out his plans as quickly as possible and he would also make them without regard to their effect upon himself. What he hoped to accomplish was, not to retain his own freedom, but to secure the unity of the Church.

Expecting, but not fearing, persecution and arrest, St. Paul came to Jerusalem with the men who had accompanied him thus far, and in addition there was also now a delegation from Cæsarea going up to Jerusalem for the feast of Pentecost. St. Paul and his company at least, and perhaps the others also, went as the guests of one of the original disciples. Mnason was either one of the original 120 or of those converted on the first Whitsunday, probably the former as the word translated "old" is similar to the one St. Peter used in referring to that original company (Acts xi. 15, ἐν ἀρχῇ; here ἀρχαίῳ μαθητῇ) In either case we can well imagine that this journey to the scene of the coming of the Holy Spirit on this the 28th anniversary would be one of deep significance to Mnason and, as he had the means, he entertained this notable party, at his own expense.

Upon their arrival at Jerusalem they were gladly received in an informal way (v. 17), and an appointment was made with the Bishop for *the formal presentation of their mission on the next day.* Accordingly on the morrow, St. Paul and his Gentile ambassadors came into the presence of James, the Bishop of Jerusalem. Every priest of the Jerusalem Church and probably some from outside the city were also present.

As our topic is "The Church in the Holy City," we may pause here to notice that the local Church was here represented by their Bishop and their priests. That James was something more than the elders is evident, not only here but elsewhere (Acts xv. 13, Gal. i. 19). As he is distinctly called "the Lord's brother," he cannot have been one of the original twelve, for His brethren did not believe on Him until after His resurrection (St. John vii. 5, Acts i. 14). So here at Jerusalem we have not only a man in *the office of Bishop,* then called "Apostle," but the man in that office was one outside of the original twelve, showing that it is *an office meant to be handed down.* The elders, it need hardly be said, were presbyters or, as we say now, "priests." To these officials of the Church *St. Paul makes his plea.* It consisted of a recital of the work which God had done by his hand during the two journeys he had made since his last appearance before them. The humility of the speaker and his devout presentation of his marvellous labors as "the things which God had wrought among the Gentiles by his ministry," is shown by the fact that his hearers at the close praised not St. Paul, but "glorified the Lord." No doubt as St. Paul "rehearsed one by one" (v. 19) the details of his work, the men from each Church stood up to assent to the truth of what he said and to present the gifts of money sent up to them by that particular Church. When Sopater, the son of Pyrrhus, stood up at the mention of the Church at Berea, and Aristarchus and Secundus when St. Paul had told of the triumph of the Church at Thessalonica in spite of his own midnight flight, they had living evidence of the success of the Gospel among Gentiles. There were others, too (Acts xx. 4), who testified, among them Timothy, destined to be a Bishop himself, and Tychicus, from Ephesus, who afterward was useful to St. Paul at Rome. It might be very well by way of review to trace the outline of St. Paul's recital of his ministry among the Gentiles on these two journeys. The use of a map makes it easy to do, and it will add interest and reality to his speech to expand the brief summary of it given us by St. Luke.

The Bishop and the elders were convinced by St. Paul that his actions had been above reproach, but they recited unto him the slander which was commonly received about him (v. 21), and James advised a line of action which ought to convince all the Jewish Christians that St. Paul himself was not antagonistic to the Jewish rites and ceremonies of themselves. St. James declares that the Church at Jerusalem still holds to the decision of the first Council as to the freedom of the Gentiles (Acts xv. 28, 29). The course which, at his suggestion, St. Paul pursued, was acted evidence that he stood on the same ground. He paid the expenses of four poor men who had a vow, so that they were enabled to make the required offerings (Num. vi. 13-21). This involved considerable expense, as it included the purchase of at least twelve sacrificial lambs. It was not unusual for a man to make a thankoffering in this way, and it was considered a very pious work (Josephus, *Antiq.* xix., vi. 1). *St. Paul's action was not inconsistent with his teaching.* He believed and taught that it was through Jesus Christ that the Jew as well as the Gentile must be saved, but he did not therefore require that those brought up to observe the God-given ordinance of the Jewish Law should cease to observe them if they chose to. Trusting in the Lord Jesus for his salvation, it is very much to be doubted that St. Paul did this "pious work" with any thought of its merit. It was simply a concession on the ground of his well known law of charity. While it was unnecessary in itself, it did not contradict anything in his teaching, and he was willing to do it on the advice of the Jerusalem Church, with the hope that it might promote harmony, good will, and mutual understanding between the two great branches of the Church.

The use of the word "carriages" for "baggage" in verse 15, now archaic, was the common usage of the word at the time the Authorized Version was made.

THE MOTHER is the first teacher. It is her solemn and important office to hold the keys of the soul. Her smile calls into exercise the first affections of infancy. She cherishes and expands the earliest germs of thought, and it is from her the child receives its first conceptions of worship. To quote a passage from James Martineau—"When the mother calls her children to her knees to speak to them of God, she is *herself* the grandest object in their affections. It is by her power over them that God becomes venerable; by the purity of her eye that He becomes holy; by the silence of the hour that He becomes awful; by the tenderness of her tones that He becomes dear." Who can fitly estimate the greatness of her office, the importance of her work, the weight of her responsibility? To her trembling hands immortals cling. Around her knees spirits gather capable of God and waiting to know Him from whom they come and to whom they must return. There is no mother bending over the cradle of her child who may not say in hushed and reverent wonder:

"A silent awe is in my room,
I tremble with delicious fear;
The future with its light and gloom,
Time and eternity are here."

In the pliant period of childhood, mothers give the motive power that impels and guides the life.—*Great Thoughts.*

ALL I THINK, all I hope, all I write, all I live for is based upon the divinity of Jesus Christ, the central joy of my poor, wayward heart.—*W. E. Gladstone.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

EASTERN OREGON AS A MISSIONARY DISTRICT.

To the Editor of The Living Church:

AT THE Convention of the Diocese of Oregon, held in Portland last week, a preamble and resolution was adopted, praying the General Convention, soon to assemble at Boston, to set off as a separate Missionary District that portion of Oregon lying east of the summit of the Cascade mountains. This matter will come before the General Convention, and, if that body understands the condition of the missionary work in this part of Oregon, I believe that our prayer will be granted. We ask that all the Bishops and the deputies, clerical and lay, investigate our case and pass on it with knowledge of the circumstances. Our venerable Bishop, now in his 86th year, approves this movement.

The Diocese of Oregon includes all the state of Oregon and has an area of more than 95,000 square miles. That part of the state that we ask the General Convention to set off into a separate Missionary Jurisdiction comprises 15 counties and nearly 70,000 square miles of territory, and has an estimated population of 125,000. In this vast empire we have about 450 communicants, eleven church edifices, seven rectories, and at present only *one* clergyman, and he is well stricken in years and wants to retire from active work. We have here a district many times the size of the Holy Land and as good a field for the faithful missionary as St. Paul ever beheld, and in it but one clerical laborer! We have eleven church edifices and ten of them vacant! We have seven rectories and none of them occupied by a clergyman! The field is white for the harvest, but we have but one clerical laborer! This vast section is growing and will continue to grow. We have vast material resources.

Two-thirds of all the wheat raised in this state grows in this part of the state, and more than two-thirds of the sheep, cattle, and horses of Oregon graze on our "thousand hills." We have important mining and timber and fruit interest here. We have a goodly land, but it is new and needs missionaries. It is as truly missionary ground as is Idaho, Utah, or Wyoming, and it will support a larger population than either of them within the next half century. The Church in this district is no stronger than it was ten years ago, although the population has largely increased in the towns and in the country. The missionary stations are not manned and under such conditions growth is impossible. Think of one old man on his watch-tower overlooking an empire of 70,000 square miles of territory! He must feel as lonely as Elijah did when he felt that he was the only prophet left! Are we not justified in asking the Church to "come over and help us"? The parish at Pendleton is the only self-supporting one in this part of the state, but there are several others that will become self-supporting in a few years, if they can have aid and the services of the right sort of missionaries, but at present, they are not strong enough to stand alone. Is the work here to be permitted to perish?

This part of the state is not a barren wilderness, although parts of it are desert. This section will likely some day be made into a state. It has the natural resources to become in time a rich state. If it is made into a Missionary District, it will in time become a Diocese, but it will need the fostering care that it cannot now obtain as a part of the Diocese of Oregon.

The principal towns in this district, with their estimated populations, are: The Dalles, 5,000; Heppner, 1,200; Pendleton, 6,000; La Grande, 4,500; Union, 1,200; Baker City, 7,000; Sumpter, 2,000; and many smaller towns and villages. About all of them are growing, and new places are springing up. Recently, the Roman Catholic Church set off this part of the state as a separate Diocese, with Baker City as their see city. With our present facilities for travel, the state of Oregon is much too large for one Diocese. The state of Washington is no larger than Oregon, and it has the Missionary Jurisdiction of Olympia, which comprises all that part of that state west of the Cascade mountains, and the Missionary Jurisdiction of Spokane includes all that part of that state lying east of the Cascades and a small part of Idaho. Every reason that could be urged for dividing the state of Washington into two jurisdictions can now be urged for making a like division of the state of Oregon. Oregon is a Diocese "of magnificent distances." One wishing to go from Huntington in the eastern part of the state to Ashland in the southern portion of the Diocese, going by the usual route, will travel more than seven hundred miles. A Bishop who has the whole state for his Diocese will be out large sums for travelling expenses each year, if he really visits the different localities once a year. Much of this travelling must be by stage coach or buck-board.

The Churchmen of eastern Oregon ask the members of the General Convention to look into this matter before the meeting of the Convention and to inform themselves thoroughly of the conditions here, and we have faith that, if they will do so, our prayer will be granted, and that this part of Oregon will, like the eastern portion of Washington, be set off as a Missionary District.

W. M. Ramsey.

La Grande, Ore., June 20, 1904.

MARRIAGE REFORM IN WILMINGTON, DEL.

To the Editor of The Living Church:

MAY I venture to commend what we have lately done in Wilmington?

At my invitation, the ministers of our various religious bodies met at my residence, and, after a frank and earnest discussion of the whole subject of Marriage and Divorce, the following declaration was unanimously adopted, to-wit:

"We, the ministers of Wilmington, recognizing the constantly increasing number of divorces throughout the land, and deeply sensible of the perils, not only to the home, but also to the Church and State, from this growing evil, do most earnestly protest against the lax and pernicious views upon this subject so generally prevailing and the indifference concerning it on the part of many in every community.

"We desire to put ourselves upon record as opposed to the granting of an absolute divorce—that is, with the privilege of re-marrying—except for the reason believed by many to be contained in the New Testament.

"And in the hope that we may do something to further the cause of morality, decency, and social stability, we hereby declare that in consonance with the discipline of our several communions, we will not knowingly marry a divorced man or divorced woman while the divorced husband or wife be living, except when the divorce was specifically granted for adultery, and then only the innocent party in any such case, with this reservation, however, that some of us will not marry a divorced person under any circumstances whatsoever while the other party to the divorce be living.

"We furthermore declare that we will not marry any persons whatsoever coming to us for this purpose from any religious body other than the one to which we may severally belong, if such persons are ineligible for marriage by the laws and customs of the religious body to which they themselves profess to belong."

There was a remarkable agreement among those who upon other subjects hold divers opinions; and the effect of this declaration must be very wholesome.

It also afforded an opportunity of showing a fraternal regard for each other, and of emphasizing the gladness which we must all feel in being able to unite in matters of practical reform.

Leighton Coleman.

Bishopstead, Wilmington, Del., June 25, 1904.

CHURCH PRIVILEGES IN NORTH DAKOTA.

To the Editor of The Living Church:

AMONG your "Answers to Correspondents" you inform "Michigan" that the nearest services of the Church to Havana, N. D., are at Lidgerwood, some 25 miles distant. This was correct three months ago, but I am glad to be able to say that at Ascensiontide, services were begun at Forman, which is not more than 12 miles' drive across country from Havana.

Permit me to add as evidence of the wise enthusiasm, pious zeal, and fearless courage of the Bishop of North Dakota, in face of considerable local opposition, that he has appointed a missionary priest in pastoral charge of this S. E. district, with residence at Wahpeton, and that since Rogation-tide the services of the Church are being held at various centres in the four southern counties, and if such prospective newcomers to North Dakota as it is assumed "Michigan" is, will only let the

Bishop know their address and local needs, they will be supplied with the ministrations of the Church.

In his last Convocation address the Bishop says:

"Once more, let me repeat it, all which is asked by the Church from her scattered children in North Dakota is that they shall remain faithful . . . consistent and steadfast, loyal in speech and action.

"And in return for this the Church promises to them a loving Mother's care. She will give them services and sacraments and instruction. She will baptize their children, confirm their youth, visit their sick, and bury their dead—if they will only tell her of their needs."

At present with the single exception of Wahpeton we have neither church, chapel, nor a dollar's worth of Church property in these four counties, and we have to hire halls or churches from the sects—by some reluctantly granted, and even refused to the Church, although one is pleased to acknowledge many instances where these places of worship are readily and cheerfully given.

Already our little congregations at Hankinson, Lidgerwood, Forman, Oakes, and Ashley are expressing their hopes to have a place of our own, where the worship of the Church could be offered, and the Sacraments administered. The people will do all they can, but they are but little flocks, and comparatively poor. The Bishop or priest will gladly accept for them the gifts of God's people in more favored Dioceses.

Wahpeton, N. D., June 25th, 1904. Yours faithfully, Wm. Watson.

Literary

Religious.

Politics and Religion in Ancient Israel. By the Rev. J. C. Todd. New York: The Macmillan Co. Price, $1.50 net.

The author expresses regret at the increased disuse among the people at large of the Old Testament scripture. This disuse and the consequent spiritual impoverishment he attributes, in some measure, to the uncertainty and confused views engendered in the minds of the average Bible reader, by modern Biblical critics who do not pay sufficient regard to ordinary historical methods and statement. "It must be," he urges, "the aim of those who frankly accept the results of Biblical criticism, to endeavor to bring back the attention of intelligent men and women to the scriptures as a source of spiritual instruction."

Mr. Todd accepts, and uses throughout his book, the main results of the Higher Criticism, and from this standpoint endeavors to trace clearly the essential connection between Politics and Religion in Ancient Israel.

One-sided and inadequate views of the Hebrew Scripture have been fostered by the too narrow attempt to trace the evolution of dogma, as if its several positions lay embedded in the ancient Hebrew Books, as separate entities. The *Beliefs* of a nation are but one aspect of a complex whole, and therefore Israel's politics and religion are to be studied as two mutually related aspects of the same thing. In other words, Israel is a civil-religious state, whose religious and ethical ideals are the outgrowth of her corporate and natural life and environment. Not to take this primary fact into account is to fail to grasp the true import of Old Testament History, as indeed of all history. If an educated man would hope to understand the Christian religion, he must turn his attention to the Hebrew Scriptures, for, as Mr. Todd points out: "The developed religion of Israel is one of the foundations of the modern world; it is the gift which the Western Semites have bestowed on all succeeding generations. But to understand it we must see it in the making as one aspect of a developing unity—the nation as a whole."

The book is not put forth as a History of Israel or a History of the Religion of Israel, but merely as a preliminary sketch, showing the main lines on which, in the opinion of Mr. Todd, an intelligent reader ought to go, in studying the Bible for himself, with all the aids which commentaries and histories can afford him. We give the headings of a few of the chapters as indicating the ground traversed by the author: Ancient Civilization; Beginning of Israel's History; Primitive Ideas and Institutions; The City, State, Religion, and Literature in Jerusalem at the date of the Exile; Literature of Post-Exilic Period. The book is furnished with an Index and Proper Names and of Subjects, and also a useful Chronological Table.

John A. Carr.

The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia. By T. G. Pinches, LL.D., M.R.A.S. Second Edition. London: S. P. C. K. New York: Edwin S. Gorham.

That a second edition of Dr. Pinches' interesting book should have been so soon found necessary is in itself an instructive comment upon the unsettled character of the results of the science of Assyriology. Our author, to be sure, does not in any way change the conclusions at which he had before arrived. His notes, in the main, do but reinforce the positions taken in the first edition; but he has had to find room, in an appendix, for a discussion of what has been termed the greatest discovery yet made in the East, the Code of Hammurabi. Of these laws he gives us a translation with brief notes sufficient to make them intelligible and an interesting summary of the parallels between them and the Mosaic Law. At the same time he hints at the strong contrast existing between the two codes, and we may note that in this he is in accord with what seems to be the growing tendency upon the part of scholars to recognize "the dissimilarity between Israel and the great centre of Western Asiatic civilization." Already Assyriologists of repute are beginning to argue against some of the identifications proposed by Dr. Pinches in the body of the present volume, and few would be found to agree with him in his complete accord with Dr. Delitzsch on the question of Babylonian monotheism and the inferences to be drawn therefrom. We venture to think that the permanent value of Dr. Pinches' book will be found chiefly in his admirable presentation of the actual text of many of the documents upon which the science of Assyriology is based.

Hughell Fosbroke.

Five Minute Talks. Second Series. By Clinton Locke, D.D., sometime Dean of the Northeastern Deanery of the Diocese of Chicago, and Rector of Grace Church, Chicago. With introduction by the Rev. Morgan Dix, D.D., D.C.L., and biographical sketch by the Rt. Rev. Wm. Edward McLaren, D.D., D.C.L., Bishop of Chicago. Milwaukee: The Young Churchman Co. Price, $1.25 net.

It is a great pleasure to us to possess this new volume from the facile pen of the late Dr. Locke, and it will be equally so to many readers of The Living Church. It was in these columns that the "Talks," of which this second series are collected into a memorial volume, were first given to the world. Their talented author had a peculiar vivacity of style, which made his writing upon any subject a delight to the reader. His fund of humor was inexhaustible and irresistible. As he was one of the brightest and wittiest of conversationalists, so he was one of the most pleasing of writers.

The subjects treated in the present memorial volume cover a wide range, both religious and secular. A handsome photogravure of the author is the frontispiece. The memorial appreciations by Dr. Dix and the Bishop of Chicago are happy tributes to his memory.

Dr. Locke's many friends will welcome this memorial volume.

Loyalty to the Prayer Book. By Percy Dearmer, M.A. Published at the request of the Truro Diocesan Conference. Oxford: Mowbray. New York: E. S. Gorham. Cloth, 25 cts. net.

An exceedingly useful volume. The author shows how the apathy, the lack of spirituality, and the loss of so great numbers of the English people from the English Church, are due, in very large measure, to the failure of English Churchmen to carry out in practice, their own chosen system. It is not a book treating of details of ceremonial, but has to do with more important principles as set forth in the Book of Common Prayer.

Rome and Reunion. The Inaugural Lecture to the Members of the Society of St. Thomas of Canterbury (Students of the Church in the West). By Spencer Jones, M.A. New York: Longmans, Green & Co. Paper.

One wonders at the curious *naivete* with which Mr. Jones brings forth as original thoughts, at least among Anglicans, propositions that have been commonplaces of controversial literature for many years, and always with the impression conveyed that these propositions show the Anglican position toward the Roman See to be wrong and the Roman position to be right. He proves by many arguments and incidents that the Papal See was once possessed of a *de facto* jurisdiction in England. We do not recall that any one ever disputed the fact; yet Mr. Jones appears to believe that his present notorious position is thereby established and that, in proving that postulate, he has torn down the Anglican citadel.

We recall that the British Crown once governed certain portions of what is to-day the French republic; but it neither follows that that government was by virtue of an irreversible divine decree, which men might not overthrow, nor yet that it is the duty of the French nation to-day to surrender any part of the said territory to the British Crown.

The American Church. Being a Brief Historical Sketch of the Body Known as The Protestant Episcopal Church in the United States of America. By the Rev. William James Miller, M.A., B.D., author of *The American Church Dictionary*, etc. New York: Thomas Whittaker. Price, 50 cts.

The Church position is tactfully, kindly, and thoughtfully stated in these pages. The style is readable, the spirit excellent, and the matter admirable. The author rightly takes the theme of The Kingdom of God as his basic thought, and has produced an excellent volume on the Church.

Thomas Whittaker announces for publication during the present month, *Temptation and Escape*, or short chapters for beginners in the Christian life, by the Rt. Rev. Dr. H. C. Moule, Lord Bishop of Durham.

WORK VERSUS MONEY.

A PAROCHIAL PROBLEM.

IT WAS a small parish, located in a village where there were no great signs of growth, and where the conservative element of the places seemed to discourage any progressive enterprises. Their fathers had lived in the same old way, and the descendants were arguing that what was good enough for them, should at least govern their ambitions.

The rector was obliged to eke out an existence upon a small salary. It was economy from one year to another. His family had grown, but their needs must yield to the irrepressible discipline. Through careful management and constant self-denial, the household of the rectory practised their belief that man's life "consisted not in the abundance of the things which he possesseth."

The past winter was unusually severe. The architect of the rectory, who posed as a generous giver of plans, left behind a building large and roomy. "As a summer house or one destined for a Southern clime," was its appropriate title in the book of architectural plans from which it was afterwards found to have been copied. The house itself was attractive and even gaudy in the interior, but the expense of heating it was very great. It took one-third of the salary to supply it with fuel. To be economical with coal and wood was impossible in the face of being comfortable. There were no inside doors. Consequently the winter had a splendid opportunity to assert itself in a so-called summer house.

The running expenses of the church had increased, for more fuel was consumed in its heating this year than ever before, and the furnace had to be repaired. The congregation felt the strain. Then came the problem of cutting down expenses. Most naturally, this begins with the rector's salary. Several well-to-do persons thought there was no alternative, but to reduce this. The senior warden was a poor man, but endowed with good, sound judgment, which he had already used with excellent effect upon several parochial occasions.

"No, we mustn't do that," he exclaimed; "the laborer is worthy of his hire. We must not impose any further economical burden upon our rector. I tell you what to do: let's discharge the sexton."

No one could see for a time how they could do this, and after thinking it over, the senior warden came to the rescue by saying:

"I'll be sexton. I can't give any more money, but I can work, and I have some spare time from my business, which I will give to the Church."

A few thought that this officer in the church should not do this menial service; but another caught the enthusiasm, and this time a woman, who declared:

"I'll sweep and dust the church, and even wash the floor of the parish room."

The meeting experienced an unbroken silence for some time by these generous offers of work. No one ventured to say another word about cutting down expenses. The sexton was discharged, but the stipend of the rector was preserved.

The senior warden found his duties trying and more than he had bargained for; yet he persisted in the difficult undertaking, as did his sympathetic companion, who regularly dusted and swept.

Others were impressed with their examples. The problem of getting more money to meet expenses has been answered by getting more workers, and to talk to-day in that place about cutting down the rector's salary, is a suggestive hint that some are not doing their duty in the way of giving themselves in behalf of some special line of Church work. G.

"PAINT me a picture," said a great master to his favorite pupil. "Paint you a picture?" said the student; "I cannot paint a picture worthy of such a master." "But do it for my sake—for my sake," was the response. The student went to his task, and after many months of labor he returned to the master and said, "Come and see." When the curtain fell, the greatest picture of the age was before them, "The Last Supper," of Leonardo da Vinci.

"Paint Me a picture," says the Divine Master to every Christian worker in this community. Do not say that you cannot, for His aid is promised you. "Paint Me a picture of consecrated service; do it for My sake." And in the coming time, when we walk the corridors of the immortal, perchance we shall see on its jasper walls our pictures of consecrated efforts, which shall be to the honor of that Name which is for ever best, because it shall have been "for His sake."—*Selected.*

The Family Fireside

THE UNPATRIOTIC MRS. GLEGG.

By CAROLINE FRANCES LITTLE,

Author of "Three Vocations," "Little Winter Green," etc.

IT WAS the last Friday in June, and Mrs. Glegg had just drawn from the oven her pumpkin bread, and placed the goldy-brown loaf upon a hair seive to cool. She might be pardoned for the pride that she took in this her greatest culinary success, for no matron in the village could equal it. She kept her secret admirably and told her recipe to no one. It had been handed down orally in her family for four generations, and she was always asked to send a loaf for all church and village functions.

Her bread being done, she began to fry doughnuts, for to use her own phraseology, she "always turned off a batch of rings on Friday." All the other house-keepers in Millville did their baking on Saturdays, but Mrs. Glegg seemed to like at times to defy the village idea of good form, for she even washed on Tuesdays instead of the approved Monday.

Old Mrs. Jenks once said to Miss Hester Spong, "I don't want ter judge nobody, but to my mind no one can be a Christian who does her washing Tuesday, and her baking Friday, for the Apostile says, 'Let everything be done decently and in order.'"

Miss Hester had shaken her head dismally and replied, "I wonder what the minister thinks of it, for it certainly would be a shame to bring up Annie that way."

On this particular morning, Mr. Platt, the new clergyman, sat waiting in the parlor for Mrs. Glegg's appearance. It was quite dark, for the green paper shades were drawn down, but as his eyes became accustomed to the light, he descried the usual articles which were to be seen in the best rooms of the village folk. The marble-topped table held a lamp on a green and yellow worsted mat, and on a shelf below was a large pictorial Bible, which was never used. On the mantel stood a great bouquet of wax flowers covered with a glass globe, while a similar one graced a wooden stand in the corner. The red and green ingrain carpet was in huge wheel-like design.

Annie, the orphan grand-daughter of Mrs. Glegg, had ushered in the minister, and then gone into the kitchen to announce his arrival.

Mrs. Glegg drew in her chin, and said nothing until she took out the last of that pan of doughnuts from the hissing fat. Then, with the exclamation, "Good land, I wonder which it is!" she set the spider on the back of the stove, took off her striped calico apron, donning in place of it a crisp white one, and went in to see why the intruder should have come at such an hour.

"Ah, good morning, Mrs. Glegg," said her pastor, rising with hand extended.

"Good day," she replied a trifle grimly, "is it Foreign or Domestic Missions?"

"Neither, but to come right to the point, for I fear you are busy, it is this: Several of our town boys who enlisted in the Spanish War are coming home on a furlough."

Mrs. Glegg's face darkened, and she folded her arms tightly. Her listener, not knowing this to be a bad sign, continued:

"Now the Ladies' Society has decided to give them a supper on the Fourth in the Town Hall; it seems quite a coincidence that they should arrive here just at that time. I volunteered to come and ask you to contribute a loaf of your famous pumpkin bread, and four dozen doughnuts; then furthermore to request that you allow Annie to assist the other girls in waiting on the tables, they are all eager to do what they can."

Mrs. Glegg had opened her mouth once or twice and then closed it again. Now she spoke.

"Mr. Platt, they darsen't come, so they sent you; they know me better than you do, for I don't love my country nor honor her flag. The wars have always brought our family bad luck, and you are new to this place, or you wouldn't a-come here on baking day to ask me such a useless question. None of my cooking will go to that supper, and though I never like to disappoint my dead daughter's little girl, yet she'll have to stay home that night. My great-grandfather was killed in the Revolution, and the family were left in an awful plight, I have

heard my grandma tell what a time her mother and the children had. If that weren't enough, my grandfather must needs go into the war of 1812 and get himself killed, and Ma and her brothers had a struggle for years to keep the wolf from the door. Then came that plaguey Civil War, and my fool of a husband up and went to that, and I, senseless woman that I was, used to knit socks by the dozen and what not for the boys in blue. He never came back and I cursed my country then and there! What did I care if the niggers were set free or not? No, don't stop me, I ain't finished," she said as her clergyman tried to speak, and when he was silenced she continued: "I brought up my boy and girl to think as I did, and in time they were married to likely partners; but bad luck always followed our family, and before long all four of 'em died, and an orphan boy and girl were left to me to bring up. All went nicely till that Cuban War, and then my Jack ran away to it and left his old grandma and cousin Annie; but he wrote to me from Cuba and said: 'Forgive me, but I shouldn't be patriotic if I stayed at home when my country called me.' Patriotic! how I hate the word."

"Of course you wrote and forgave him," interrupted the clergyman, thinking of what Solomon had said in regard to living with a brawling woman.

"That I didn't; I wrote him he needn't show his face here again."

"But my dear Mrs. Glegg, such feelings are unworthy of a Christian; how can you say the Lord's Prayer?"

"I never do say it ," she replied, "I don't bother the Lord with any prayers, I do my duty, never commit a sin, and give to the missions; and I keep my house in order, and I guess that's all that is required of me."

"As your pastor, I must say to you that you have not the right Christian spirit."

"Well you are the first person that ever said I wasn't a Christian! My house, even if I do say it, is like wax-work. As sure as Saturday comes around every tin in the pantry is scoured; even the cellar stairs are scrubbed down twice a week; I never let my sheets get below forty in number, and sick or well I do my baking Fridays, and there's no one in the village can beat my pumpkin bread."

Mr. Platt rose and took his hat from the hair cloth sofa, where he had placed it, for he knew there is no use in arguing with an angry person any more than with an intoxicated one.

"Well I must go, Mrs. Glegg, but I am very much disappointed; remember that these boys may bring tidings of your grandson; someone told me that he was in the Philippines." He did not add that the person was Annie, and that she had recently heard from him.

Mrs. Glegg only bowed, she could not speak, and as the door closed behind the minister, she sank into a chair, not noticing that it was her best one, and throwing her white apron over her head, she cried as if her heart would break. Visions of the little golden-haired orphan asleep against her shoulder rose up before her; then she saw the sturdy school boy with books and skates and games, yet always finding time to be kind to little Annie when she, too, came to live at grandma's; then she pictured him as a rising young business man, and now, where was he? But no—her will asserted itself, and drying her tears, she returned to the kitchen and her cooking.

Through the door Annie had seen her poor grandmother overcome with emotion, and had run softly up to her room, and re-read the last letter that had come from the far-away East, blushing as much over this the tenth perusal as she had done at the first. It closed thus:

"I am afraid that I cannot come when the other boys do, but I will return to my sweet cousin, my first and only love as soon as I am released. It seems as if it would be perfect bliss to sit down once more to supper with you and dear grandma, and eat all that I wanted of her pumpkin bread. Then when the moon rises, you and I will go out and walk under the old elm trees."

* * * * * * *

It was difficult to ascertain who was to blame, but some one had left the switch open near the mills, where the freight trains stopped and where all passed; and July third, the Boston express came around the curve at a forbidden rate of speed, and crashed into the Portland train that had been side-tracked.

Mrs. Glegg's house was one of those nearest to the scene of the accident, and the men who were extricating the injured from the wreck turned naturally to her door first.

"Right in this way," she cried, and they laid their burden on the sitting-room sofa.

A second young man in soldiers' uniform was taken to the parlor; and then a third, whose life seemed gone, was reverently laid by the strong men on the bed in her own little room which opened off the kitchen.

Mrs. Glegg bustled here and there with clean sheets, and jugs of hot water; Annie with blanched face and staring eyes was at everyone's beck and call, and all the people of the flag-bedecked village were astir.

"This way, Doctor, here is another, the men said he was dead, but maybe you can do something," announced Mrs. Glegg, as she led the physician who had been attending to the inmates of the other rooms, through the spotless kitchen, and then she turned toward the bed, and looked down at the still, calm face of its occupant. A scream rang through the house, and for the first time in her life the strong-minded woman fainted.

Yes, it was Jack, who was lying there so quiet and peaceful, that it would seem a profanation to try and restore him. Nay, it seemed better even that the warfare of life should be over, its last battle fought and the victory won, if it had brought such peace to the soul.

But the doctor did not view it from that standpoint, and he quickly moistened the boy's lips with brandy, and then rallying all his forces, he set to work until the pulse beat stronger, the fluttering heart throbbed more regularly, and the rosy color began to return to the white lips.

When the minister came to see this one, of the many who were injured, he gave a quick glance at Mrs. Glegg, and saw that Jack was forgiven. Her plain face was irradiated with love; the hard lines were gone, and though anxious and troubled, she was rejoicing in the return of her dear boy.

The Fourth was a very different day from that which the people of Millville had planned, when they decorated their Hall, and put out their flags. Everybody said that it was miraculous that in such a terrific collision not one person had been killed; and that although many were injured, none were crippled for life. The great supper was postponed, but the extra food which had been prepared for it was found very useful in feeding the people who were obliged to stay over night in the village.

It was near the end of July that the Doctor came in one Friday to see his rapidly improving patient, Lieutenant Glegg; for now that his broken arm and fractured rib were doing well, the fever had abated.

"Well, Lieutenant," said the physician after he had taken his temperature, "you can begin on solid food to-day; what do you think that you could relish?"

"Nothing so much as a piece of grandma's pumpkin bread. Many a time in Manila I have dreamed that Annie and I were sitting on the back-step, each with a big slice fresh and hot from the oven."

"That would be rather rough," said the doctor, "but you may have a little piece when it is cold, with a bit of rare steak."

Mrs. Glegg hurried to the kitchen, saying to herself as she pulled out the damper to her Crown stove, in order to throw the heat into the oven:

"It's well it is baking day; and to think that it took a railroad accident right at my door to soften my heart, and open my eyes to the truth that I wasn't as good as I thought; but I'll be a different woman from this time on, and if the minister says so, I'll wash Mondays, and bake Saturdays, for I mean to give up having my own will."

A KING was once riding along in disguise, and seeing a soldier at a public door, stopped and asked him to dine with him, and while they were eating, the king swore.

The soldier said: "I am sorry to hear young gentlemen swear."

His majesty took no notice, but swore again.

The soldier said: "I'll pay part of the bill, if you please, and go, for I so hate swearing that if you were the king himself I should tell you of it."

"Should you, indeed?" asked the king.

"I certainly should." replied the soldier.

A while after, the king having invited some lords to dine with him, the soldier was sent for, and while they were at dinner he was ordered into the room to wait awhile. Presently the king uttered an oath. The soldier immediately (but modestly) said:

"Should not my lord the king fear an oath?"

The king, looking at the soldier, said:

"There, my lords, is an honest man; he can respectfully remind me of the great sin of swearing, but you can sit and let me stain my soul and not so much as tell me of it."—*Selected.*

Church Kalendar.

June 26—Fourth Sunday after Trinity.
" 29—Wednesday. St. Peter, Apostle.
July 1—Friday. Fast.
" 3—Fifth Sunday after Trinity.
" 8—Friday. Fast.
" 10—Sixth Sunday after Trinity.
" 15—Friday. Fast.
" 17—Seventh Sunday after Trinity.
" 22—Friday. Fast.
" 24—Eighth Sunday after Trinity.
" 25—Monday. St. James, Apostle.
" 29—Friday. Fast.
" 31—Ninth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

July 6-16—Summer School for Study of Missions, New Milford, Conn.
" 13—Convocation, Boise.
Aug. 1-27—Summer School of Theology, Sewanee, Tenn.
" 2—Special Synod, Springfield.
" 4-14—A. C. M. S. Summer Conference, Richfield Springs and Cooperstown, N. Y.
Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Philadelphia.
Oct. 5—Opening of General Convention, Boston.

Personal Mention.

THE address of the Rev. J. W. ATWOOD of Columbus, Ohio, during July and August, will be N. Winter Harbor, Maine.

THE address of the Rev. Jos. CULLEN AYER, JR., Ph.D., for the summer will be Wiauno, Mass.

THE Rev. JOSEPH BAKER will spend the month of July at Oakland, Md.

THE Rev. W. H. BOWERS, assistant at the Church of the Epiphany, Washington, D. C., has accepted the rectorship of St. Paul's Church, Charleston, S. C., and will enter upon his duties September 15th.

THE Rev. ROBERT C. CASWALL has been elected Secretary of the Diocese of Lexington, and may be addressed at his home in Lexington, Ky., 452 Woodward Ave., instead of at Covington.

THE Rev. JOHN A. CHAPIN, missionary in charge of Epiphany mission, Detroit, Mich., has accepted a call to become priest in charge of the mission Church of St. John the Baptist, Sanbornville, N. H., after July 15th.

THE Rev. WM. REID CROSS of Atchison, Kansas, has accepted a call to St. Paul's Church, Evansville, Ind.

THE address of the Rev. JOHN DAVIS, D.D., is, until further notice, 318 N. 7th St., Hannibal, Mo., Dr. Davis being temporarily in charge of St. Paul's, Palmyra, Mo.

THE address of the Rev. C. P. DORSET is changed from Tomah to Prairie du Chien, Wis.

THE Rev. JAMES E. FREEMAN rector of St. Andrew's Memorial Church, Yonkers, N. Y., will during July and August have charge of the services of the Church of the Redeemer, Sorrento, Maine.

THE Rev. WILLIAM WHITE HANCE may be addressed during the summer at Palenville, N. Y.

THE Rev. ROBERT HOPE, rector of St. Mary's, Charleroi, Pa., has been called to Scotland by the death of his brother John, and will be absent six weeks.

THE address of the Rev. GEO. W. KNAPP, rector of St. Alban's Church, Chicago, is changed to 755 East 45th St.

THE Rev. HENRY KNOTT has received a call to the rectorship of St. Bartholomew's Church, Chicago, Ill.

THE address of the Rev. W. S. LEETE during July and August will be Evanston, Wyoming.

THE Rev. A. E. MACNAMARA, late of the Missionary District of Sacramento, Calif., will fill temporarily the vacancy caused by the resignation of Dean Stuck at St. Matthew's Cathedral, Dallas, Texas.

THE Rev. WALTER MARVINE, Chaplain U.S.A., stationed at Ft. Douglas, in the vicinity of Salt Lake City, has been transferred on promotion to Fort Adams, near Newport, R. I., and expects to leave for that point about July 1st.

THE Rev. WILLIAM HAMILTON MORGAN has resigned the rectorship of Trinity Church, Fredonia, N. Y., to become rector of St. James' Church, Titusville, Pa.

THE Rev. JOSEPH R. NORWOOD, late of North East Harbor, has accepted a call to Christ Church, Eastport, Maine, and is already in charge.

THE address of the LORD BISHOP OF ONTARIO during July and August will be care American Express Co., 3 Waterloo Place, London, England.

THE Rev. ANGUS M. PORTER has resigned the rectorship of the Church of St. Stephen, Hollywood, Calif., and accepted a call to become rector of Trinity Church, Burrage Memorial, Redlands, Calif.

THE Rev. NELSON SAUNDERS has resigned Grace Church, Suisun, Calif.

THE address of the Rev. S. P. SIMPSON, until October 1st, will be East Hampton, Long Island, N. Y.

THE Rev. J. MALCOLM SMITH has resigned the rectorship of Trinity Church, Poultney, Vt., to become rector at New Berlin, N. Y.

THE address of the Rev. PHILIP J. STEINMETZ, Jr., assistant at St. Luke's and the Epiphany, Philadelphia, Pa., is 330 South 13th St.

THE Rev. B. W. R. TAYLER, rector of the Church of the Good Shepherd, Cleveland, will have charge of the services at All Saints' Memorial Chapel, Newport, R. I., during July. Address accordingly.

THE Rev. Dr. GEO. F. WEIDA, deacon, will spend July at Lawrence and Manhattan, Kansas. He expects to move to Ripon, Wis., in August.

THE Rev. FREDERICK WELHAM, recently acting as *locum tenens* at St. James' Church, Goshen, Ind., has accepted his election as rector, and entered upon his work June 1st.

THE Rev. F. W. WHEELER has accepted a call to become rector of the Church of the Mediator, Morgan Park, Ill., and will enter upon his new duties at once.

THE Rev. D. C. WRIGHT of New Albany, Ind., has received a call to the rectorship of Grace Church, Paducah, Ky.

DEGREES CONFERRED.

BISHOP'S UNIVERSITY, Lennoxville, Canada.—D.D. (jure dignitatis) upon the Rt. Rev. ROBERT CODMAN, Bishop of Maine. D.C.L. (honoris causa) upon the Rev. E. I. REXFORD, Principal of the Montreal Diocesan Theological College.

BOWDOIN COLLEGE.—D.D. upon the Rev. DANIEL F. SMITH, rector of St. Luke's Church, Evanston, Ill., a graduate of 1857.

GEORGE WASHINGTON UNIVERSITY (formerly Columbian University), Washington, D. C.—LL.D. upon the Rev. R. H. MCKIM, D.D., rector of the Church of the Epiphany, Washington, D. C. [This corrects the announcement made under same heading last week.]

TRINITY COLLEGE, Hartford.—LL.D. upon the Rt. Rev. JOHN SCARBOROUGH, D.D., Bishop of New Jersey, who was graduated from that college fifty years ago.

UNIVERSITY OF TORONTO, CANADA.—LL.D. upon the Rev. T. C. STREET MACKLEM, Provost of Trinity College and Vice-Chancellor of Trinity University, Toronto.

ORDINATIONS.

DEACONS.

INDIANAPOLIS.—On Sunday, June 12th, being the Second Sunday after Trinity, in the chapel of St. Paul's Church, Indianapolis, the Bishop of the Diocese admitted Mr. JULIUS ROBERT COX of St. Philip's colored mission, to the diaconate. The rector of St. Paul's Church, the Rev. Dr. Lewis Brown, presented the candidate and the Bishop was the preacher.

Mr. Cox is not a candidate for priest's orders. He will serve under Dr. Brown in St. Philip's mission, and will also continue his secular work in connection with the postal service.

MISSOURI.—Mr. GEORGE LLOYD and Mr. LINCOLN RUSSELL VERCOE were ordained to the diaconate by the Bishop of the Diocese on Sunday, June 19th, at St. James' Church, St. Louis. The Rev. E. Duckworth preached the sermon, and presented Mr. Lloyd. Mr. Vercoe was presented by the Rev. J. A. Dooris. Mr. Lloyd comes from the Congregationalists, and will take charge of the new mission just inaugurated in Chouteau Place. Mr. Vercoe, formerly in business life, has done good work as a lay reader in the Advent mission, and has been elected assistant minister of the Church of the Holy Communion, Rev. Chas. F. Blaisdell, rector.

NEW YORK.—In St. Agnes' Chapel, Balmville, N. Y., on June 19th, by the Bishop of the Diocese, FREDERICK E. WHITNEY. The newly ordained deacon is in charge of the mission named, and through his instrumentality the chapel has been erected.

NORTH DAKOTA.—At St. Andrew's Church, Kent, Conn., on Saturday, June 4, Mr. FRANK S. MOREHOUSE was ordained to the diaconate by the Bishop of North Dakota. St. Andrew's is the home parish of Mr. Morehouse, and he was presented by the rector, the Rev. George Henry Smith. Mr. Morehouse is a graduate, this year, of the General Theological Seminary. He will enter upon work in North Dakota. The clergy present were the Rev. Messrs. Brenton, Kennedy, and Olmstead.

OHIO.—On Sunday, June 19th, in the College Church of The Holy Spirit, Gambier, Ohio, the following graduates of Bexley Hall, Kenyon College, were ordained deacons by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio: CHARLES FREDERICK WALKER, CHARLES FRIZZELL MAGEE, HENRY EDWARD PAYNE, FRANCIS MCILWAINE. The sermon was preached by the Rt. Rev. F. R. Millspaugh, D.D., Bishop of Kansas. The candidates were presented by the Rev. Canon Watson.

DEACONS AND PRIESTS.

CENTRAL PENNSYLVANIA.—At St. John's Church, York, June 19th, the Bishop ordered to the diaconate, Messrs. STANLEY C. HUGHES, WILLIAM H. DECKER, and WILLIAM M. GAMBLE, all of whom received their preliminary training under the Rev. C. J. Wood, rector of York; and advanced to the priesthood the Rev. EUGENE A. HEIM and the Rev. HORACE W. STOWELL. Mr. Hughes had been a Presbyterian minister, Mr. Decker a Methodist minister, and Mr. Heim a Moravian minister. The Ordination sermon was preached by the Rev. Edwin A Gernant. Assisting in the service also were the Rev. Messrs. Robert F. Gibson of Steelton (another graduate into the ministry of the parish at York), William Bayard Hale, and the rector of the parish, Rev. C. J. Wood. Mr. Wood presented the candidates for deacon's orders and Mr. Hale those for priest's.

PRIESTS.

MILWAUKEE.—On the feast of the Nativity of St. John Baptist, June 24th, at All Saints' Cathedral, Milwaukee, by the Bishop of Milwaukee, the Rev. GEORGE HENRY KESSELHUTH, deacon, and graduate of Nashotah House, was advanced to the Priesthood. The Rev. Geo. M. Babcock of Rhinelander, Wis., preached the sermon, and also presented the candidate. There were present, and assisting, the Rev. Professors St. George and Fosbroke of Nashotah, and twelve others of the local clergy. The Rev. Mr. Kesselhuth continues in his missionary work at Antigo, Wis., in the Diocese of Fond du Lac.

PITTSBURGH.—The Rt. Rev. Cortlandt Whitehead, D.D., acting for the Bishop of Massachusetts, advanced to the priesthood, in St. Paul's Church, Erie, on Wednesday, June 22nd, the Rev. FREDERICH H. DANKER, who has served in that parish during his diaconate. The sermon was preached by the father of the candidate, the Rev. Dr. Albert Danker of Massachusetts, and the candidate was presented by the rector of the parish, the Rev. F. S. Spalding. Other clergymen assisting in the service were the Rev. Dr. Miller of Erie, the Rev. C. M. Conant of Waterford, and the Rev. H. E. Ryerson of North East.

IN MEMORIAM.

MRS. MATTIE J. WILCOX.

One by one our Heavenly Father is calling His faithful followers home. On the early morn of April 16th, our dear friend and one of our most valued members of Emmanuel Chapter D. K., Mrs. MATTIE J. WILCOX, passed over the

river to her eternal rest in Paradise, while we stand sorrowing that she will no more on earth be with us to cheer by her presence, or lead us by her quiet, Christian example. Yes, she has gone to enjoy her reward in the region of the blest, after a long life spent in the service of the dear Lord she loved so well. From early womanhood when, at the age of fifteen, she came to Warrenton, N. C., from Claremont, N. H., to attend, as a pupil, the Warrenton Female Institute, then under the management of Messrs. Graves and Wilcox, the gentleness and sweetness of her, who was then Miss Mattie Holton, caused her to be much loved and admired by all who came in touch with her.

A few years afterwards she became the wife of Mr. Julius Wilcox, then principal of said seminary for young ladies. As time moved on and sorrows as well as joys multiplied, the loveliness of her nature became more apparent. She took a prominent stand in the Church, esteeming it a privilege and pleasure to work and walk in all the ways and teachings thereof. To her, "Religion's ways were ways of pleasantness, and all its paths were peace." Not only did she find comfort in stepping heavenward day by day, but in the subsequent years of her widowhood to train her children and grandchildren given her in the same direction.

When overtaken by ill health, never a murmur was known to pass her lips. God's will was always her's; no sorrow so dark as to dim the faith she possessed in Him; no period of unrest or continued illness ever created the slightest distrust on her part; patiently she bided *His time*, and now having fought the good fight, and finished her Christian course, she rests from her labors in that sweet home where—

"There is everlasting peace,
Rest, enduring rest in heaven,
There where sorrows ever cease
And crowns of joy are given."

A loving daughter, a dutiful son, and three grand-children survive her, in whose memory she will ever dwell until they, too, enter His everlasting Kingdom.

Warrenton, N. C.

WANTED.

Positions Offered.

ORGANIST AND CHOIRMASTER wanted for mixed vested choir. Salary $600, with other possible sources of income. Address the Rev. Wm. Bours Clarke, Seneca Falls, N. Y.

A WOMAN of refinement, education, and experience to act as companion and mother's helper. References. Address A. B., Living Church, Milwaukee.

PRIESTS WANTED (young men preferred) for positions at $600, $700, and $800, and one at an equivalent of $900, in Eastern and Middle Western Dioceses. Apply to the John E. Webster Co., Clerical Agency, 5 East 14th Street, New York.

Positions Wanted.

POSITION as companion, nurse, or private secretary, by an educated, refined Churchwoman. References. Address, M. G., Living Church Office, Milwaukee, Wis.

LADY wishes position as nursery governess, mother's help, or clerical work. Address A. W., Living Church, Milwaukee.

AN EARNEST and faithful priest desires to correspond with some vestry with a view to a change of location. Has the very best of reasons for taking this step. Can give very satisfactory references. Address, E. and F., care Living Church, Milwaukee.

CLERICAL AGENCY.

ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the John E. Webster Co., under the management of the Rev. Charles Pickells, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the John E. Webster Co., 5 East 14th Street, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EMINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write The John E. Webster Co., Choir Exchange, 5 East 14th Street., New York.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

SISTERHOOD OF THE GOOD SHEPHERD, 1607 South Compton Avenue. Ladies especially. Small room, one person, or larger room, two persons, $15.00 per week. Large room, three or more persons, $12.00 per week. Without dinner.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee. 1221 North Grand Avenue. [Note:—The Editor of The Living Church spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, $1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. Brennan, 4152 Washington Boul.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut St.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

A Primer of Browning. By Edward Berdoe, M.R.C.S., etc., author of *The Browning Cyclopedia*, etc. Price, 40 cents net.

Poems by Sir Lewis Morris. (Authorized Selections.) Price, 75 cents.

Stratford on Avon. By H. W. Tompkins, with Illustrations by Edmund H. New. Price, 50 cents net.

Chronique du Règne de Charles IX. Par Prosper Mérimée. Adapted and Edited by Ernest Weekley, M.A., Professor of French at University College, Sometime Scholar of Trinity College, Cambridge. Price 60 cents net.

Un Episode de Waterloo. (Extrait de La Chartreuse de Parme). Par Stendhal. Adapted and Edited by Maurice A. Gerothwohl, B.Phil.; L. ès L.; F.R.S.I. Price, 60 cents net.

A Companion to French Verse. With Poems for Recitation. By H. J. Chaytor, M.A., author of *The Troubadors of Dante.* Price, 60 cents net.

St. John. A Poem. Robert F. Horton. Price, 50 cents net.

THE UNIVERSITY OF CHICAGO PRESS. Chicago.

A History of Matrimonial Institutions Chiefly in England and the United States with an Introductory Analysis of the Literature and the Theories of Primitive Marriage and the Family. By George Elliott Howard, Ph.D., Professorial Lecturer in the University of Chicago, author of *Local Constitutional History of the United States.* In Three Volumes. Price, $10.00 net.

OXFORD UNIVERSITY PRESS. New York.

New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynghus. Edited, with Translation and Commentary, by Bernard P. Grenfell, D.Litt., M.A., Hon. Litt.D., Dublin; Hon. Ph.D., Korningsberg; Fellow of Queen's College, Oxford; Lucy Wharton Drexel, Gold Medallist of the University of Pennsylvania; and Arthur S. Hunt, D.Litt., M.A., Hon. Ph.D., Korningsberg; Fellow of Lincoln College, Oxford. With one Plate and the Text of the *Logia*, discovered in 1897. Egypt Exploration Fund, Graeco-Roman Branch. Published for the Egypt Exploration Fund.

THE MACMILLAN CO. (Through A. C. McClurg & Co., Chicago.)

The Conqueror. Being the True and Romantic Story of Alexander Hamilton. By Gertrude Franklin Atherton. Paper. Price, 25 cents.

GINN & CO. Boston.

Sea Stories for Wonder Eyes. By Mrs. A. S. Hardy, author of *Three Singers*, ec. Price, 75 cents.

LONGMANS, GREEN & CO. New York.

Ecclesiastical Discipline. A Charge to the Clergy and Laity of the Diocese of Vermont. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Delivered at the Annual Convention, 1904.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Ritual and Ceremonies Connected with the Celebration of the Holy Communion. By the Rev. George B. Johnson, M.A., Chaplain to the Bishop of Vermont. Paper. Price, 25 cents.

PAMPHLETS.

Man and His Maker. A Defence of Christianity. By the Rev. John Wakeford, B.D., Vicar of St. Margaret's Liverpool (Anfield). Reprinted from the *Liverpool Courier.* Price, one penny. Liverpool: Rasmus R. Madsen, 95 Newcombe St., Anfield.

Cornell University. Twelfth Annual Report of President Schurman. 1903-1904. Ithaca, N. Y. Published by the University.

Addresses Before the New York State Conference of Religion. (Organized in 1899.) "Religion and Religions," by the Rev. R. Heber Newton, D.D.; "Religion in Education and Education in Religion," by the Rev. James T. Bixby, Ph.D.; "Discussion," by Prof. F. D. Boynton. Local Meeting of the Conference.

Diocese of Indianapolis. *The Bishop's Fifth Annual Address,* A.D. 1904.

New Hampshire Church History. "The Church in New Hampshire—Colony and State before the Organization of the Diocese." By the Rev. Edward Goodridge, D.D. "One Hundred Years of Diocesan Life." By the Rev. Daniel C. Roberts, D.D. Addresses Delivered at the Centennial Session of the Convention of the Diocese at Portsmouth, Nov. 19 and 20, 1902. Concord, N. H. Rumford Printing Co. 1904.

Year Book for the Episcopal Church in Scotland. J. Skinner & Co., 27-33 Thistle St., Edinburgh.

The Church at Work

VISIT OF THE ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury has accepted his invitation to visit this country in the autumn, and will attend the annual Convention of the Brotherhood of St. Andrew in Philadelphia and at least the earlier sessions of the General Convention in Boston. It is quite likely that a visit to Canada will precede that to the States. In Boston he will be the guest of Bishop Lawrence. The Victorian Club of Boston has made preparations to entertain him at a banquet in October.

PAN-ANGLICAN CONGRESS OF 1908.

It is proposed that the Pan-Anglican Congress to be held in England in 1908 should be signalized by a thank-offering to Almighty God for blessings vouchsafed to the Anglican Communion in all parts of the world. The conferences and consultations which, according to the scheme previously issued, are to be held in the various Provinces and Dioceses throughout the world, will have prepared the way for the Congress itself, at which the subjects discussed will be of the largest and most important kind. Both the preliminary discussions and those in the Congress itself will tend to enlarge the thoughts and aspirations of Churchmen; and they will feel it to be a great opportunity to present a thank-offering to God, which could be available for furthering the spiritual objects ripe for development. The fullest liberty be given to each part of the Anglican Communion, acting in its own region in its corporate capacity, to mark its offering for any purpose whatsoever whether in its own region or elsewhere, care being taken that the object or objects be worthy of so solemn an occasion and of the first importance to the Church in that, or in some other, region. If, as it is hoped, large sums shall be offered which have not been earmarked, these shall be distributed by some leading authority, such as the Primates, Metropolitans, or Presiding Bishops, who will be assembled at the Lambeth Conference, or by a committee of the Lambeth Conference.

THE VACATION CONFERENCE OF CHURCH WORKERS.

There promises to be a good attendance at the Vacation Conference of Church Workers at Richfield Springs and Cooperstown, August 4 to 14, when it is considered that this is the initial year, and that a Brotherhood of St. Andrew and a General Convention, both held in the East, follow almost at once. Workers have already registered from as far distant as Texas and Colorado. While the Conference is under the auspices of the American Church Missionary Society, that Society desires it to be understood that the Conference is not held to advance its interest and work alone, but that its aim is to deepen the spiritual life and quicken the missionary zeal of the whole Church. The committee in charge is composed wholly of men, and the Conference may be said to represent a movement wholly on the part of men to stimulate men to larger service. Nevertheless, two sessions are arranged for women, when work by women will be presented by women, and additional sessions can be provided if they are desired. The Conference proper takes place at Richfield Springs. Several of the speakers will be heard also at Cooperstown. The places are connected by trolley, but workers will probably find it more convenient to stop at the Springs, where a local entertainment committee has been named, with Mr. F. E. Munger as chairman, to whom application may be made for entertainment at all rates and grades. Following is a summary of the programme:

Addresses especially intended to deepen the spiritual life. Richfield Springs. Thursday, the opening, Friday and Sunday evenings, at 8, the Rev. John R. Matthews, Archdeacon of Southern Ohio. Monday evening, the Rev. W. H. Van Allen, D.D., Church of the Advent, Boston. Tuesday evening, the Rev. James E. Freeman, St. Andrews' Church, Yonkers. Wednesday, Thursday, and Friday evenings, the Rev. J. O. S. Huntington, Order of the Holy Cross. Sunday evening, the closing, the Rev. Randolph H. McKim, D.D., Church of the Epiphany, Washington.

Celebrations of the Holy Communion will be had at St. John's Church, Richfield, each morning at 7, and devotional meetings, with a story by a returned missionary, each evening at 6, will take place under some fine old trees, in a grove immediately opposite the church.

The Rev. Samuel R. Colladay of Berkeley Divinity School will lead the Bible study in one of the Epistles of St. John, each week-day morning at 9, and each Sunday morning, under the trees opposite the church, there will be Morning Watch devotional Bible study at 6, preparatory to the celebration.

The Rev. William Walter Smith, M.D., will conduct a Sunday School Teachers' training class each week-day morning, save Saturday, at 10. In connection with it will be an exhibit of lesson and other helps. On Thursday morning at 11 there will be a Sunday School Conference at which the speakers will be the Rev. Dr. J. Sanders Reed, the Rev. Pascal Harrower, the Rev. William C. Hicks, and the Rev. Herman L. Duhring.

On Friday morning at 11, will be held a quiet quarter-hour, with prayers for the deepening of the spiritual life and the success of the Conference, followed by an address by the Rev. Harvey Officer, Jr., St. Paul Society, Princeton University. On Monday morning at 10 and 11, will be held Brotherhood and Laymen's League conferences.

Woman's day will be Tuesday, August 9th. The hour will be 10, and the meeting may be continued to cover the 11 o'clock hour, or taken up again on Wednesday morning at 10. At 10 on Tuesday, there will also be held a College Student Conference, led by the Rev. Mr. Officer, to consider the aims of the Church Students' Missionary Association, the Brotherhood work in colleges, etc.

The speakers at the woman's hours include Miss Julia Emery of the Woman's Auxiliary, Mrs. James H. Van Buren, on work for women in Cuba and Porto Rico, Deaconess Drant, who has just returned from Honolulu, Mrs. Leslie Pell-Clarke, of the Daughters of the King, and Miss Johnson of All Saints' School, Sioux Falls, S. D.

On Tuesday and Wednesday, at Richfield Springs, and Thursday and Friday at Cooperstown, at 11 o'clock, Mr. Walter Henry Hall, conductor of the Oratorio Society of Brooklyn, will give addresses on Church music, the aim being to show the development of such music from the Reformation period. The addresses will be illustrated by seven choristers from St. James' Church, New York, who will sing music of different historic periods, showing the Gregorian and other tones, concerning which the Pope has recently pronounced judgment.

At various hours on Wednesday, Thursday, and Friday, August 10, 11, and 12, the mission work of the Church will be described. Bishop Kinsolving will speak of Brazil, the Very Rev. Henry Russell Talbot, Dean of the Cathedral at Albany, about the Philippines; Deaconess Drant, about Honolulu; Mr. Henry W. Harvest, about Japan; Mr. Albert B. Russell on Alaska; Bishop Van Buren, about Porto Rico and Cuba; the Rev. Dr. Arthur S. Lloyd, General Secretary, about China and Domestic Work, and the Rev. Roberts Coles of Jenkintown, Pa., who has just returned from a tour of the world, will give his impressions of Missions in the East.

On Sunday mornings, Morning Prayer will be said at 9:30, and Holy Communion at 11, there being sermons at both hours. One is not more a Conference sermon than the other. The aim is to relieve the second service, the church not being large, by providing two services instead of one. On the first Sunday, August 7th, the preachers will be the Rev. J. O. S. Huntington and the Rev. Hiram R. Hulse, the celebrant at the second service being the Bishop of West Virginia. On the second Sunday the preachers will be the Bishop of Delaware and the Bishop Coadjutor of Central New York.

On both Sunday afternoons, at Richfield, out-door meetings will be held. The first one will be for boys, Bishop Peterkin presiding, and the speakers being Mr. Hubert Carleton of the Brotherhood, and Mr. Henry W. Harvest of the Christian Union of New York. On the second Sunday afternoon the meeting will be a missionary one. Mr. William Jay Schieffelin of the American Church Missionary Society will preside and one of the speakers will be the Bishop of Southern Brazil. The name of the other speaker cannot yet be announced.

At Cooperstown, the opening service of the Conference will be on Friday evening, August 5th, and the preacher the Rev. J.

O. S. Huntington. The preacher on Sunday morning at 11 is not yet fixed upon, but on Sunday afternoon at 4:30, August 7th, there will be an out-door meeting in Christ Churchyard. Here lie buried the Cooper family, including the novelist, and across the street is beautiful Cooper Park, and the site of Otsego Hall, the Cooper residence. The speakers will be the Bishop of New York and the Rev. J. O. S. Huntington.

On Wednesday and Friday evenings, platform meetings will be held. The speakers on Wednesday evening will be the Rev. H. L. Duhring on Sunday School Work, and the Rev. W. H. Van Allen, D.D., on the "Christian Verities," and on Friday evening they will be the Rev. Dr. William Walter Smith, again on Sunday School Work, and the Very Rev. Henry Russell Talbot of Albany, on Work in the Philippines.

The preachers at Cooperstown on the closing Sunday will be the Bishop of Southern Brazil in the morning and the Bishop of Delaware in the evening.

It will be remembered that the addresses each night are spiritual in their aim. Preceding each will be ten-minute reports on practical work, as the Church Students' Missionary Association on Sunday evening, the 7th, Sunday School Commissions on Monday evening, the C. A. I. L. on Tuesday evening, the Brotherhood on Wednesday evening, the Laymen's League on Thursday evening, and the Daughters of the King on Friday evening.

The music at Cooperstown will be in charge of the choirmaster of Christ Church; that at Richfield, under Mr. James A. Aborn of New York. Assistance will be had from the St. James' choristers, most of whom are soloists, and volunteers are asked for, especially to assist at the Sunday services and the out-door meetings.

Every afternoon and all of Saturdays is left free for recreation, which recreation may be had in many forms. Arrangements have been made for carriage drives, and there are thirty miles of trolley through as beautiful country, pastoral and mountainous, as can be found in America. Programmes are to carry with them Conference hymnals, and will give full details. They may be had from Eugene M. Camp, American Church Missionary Society, 281 Fourth Avenue, New York.

ALASKA.

P. T. Rowe, D.D., Miss. Bp.

Return of the Bishop.

The Bishop of Alaska made his regular visit to St. Saviour's Church, Skagway, S. E. Alaska, on Sunday, June 12th, after his long trip northward. He preached to a large congregation at 11 o'clock, including members of the Masonic Fraternity, who attended the service in a body. The Bishop celebrated Holy Communion, assisted by the Rev. James G. Cameron, priest in charge. Special music was rendered by the chorus and vested boy choir. The altar was beautifully adorned with wild flowers and many lights. The Bishop preached again in the evening at 8, to a large congregation, administering Confirmation to a class of eleven candidates. The Bishop left for Sitka on the 16th, after spending a week in Skagway. He was accompanied by Miss Emberley, one of the workers at the Bishop Rowe Hospital, now convalescing after a severe but brief illness, the result of nursing a sick child, dying with an infectious disease. Miss Carter of the Hospital left for a trip to Dawson on the 13th, and is soon to take a new and important work in Fairbanks, where a Church hospital is to be opened. Miss Florence Langdon, who has been Miss Carter's associate in the work at Bishop Rowe Hospital for the past two years, is in charge of the work during Miss Carter's absence. A pleasing incident of the Bishop's visit to Skagway was the presence of Mrs. S. V. R. Thayer, President of the Woman's Auxiliary of Boston, Mass., now on a trip through southeast Alaska, and that of Mr. E. J. Knapp of New York, recently a lay worker at St. Andrew's, Rampart, but now on his way to Point Hope, Arctic Circle, our most northerly mission among the Eskimos. Mr. Knapp will carry on the work there during Dr. Driggs' visit to the States. The Rev. C. E. Rice, formerly in charge of the mission at Circle, Yukon district, will return to the Jurisdiction this summer, and will probably take the work at Skagway, during the absence of the present priest in charge, who goes East in the early autumn as a delegate to the General Convention from Alaska.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Church Opened at Mt. Pocomo—Cornerstone at Stroudsburg.

Trinity Church, Mount Pocono, reopened for the season of 1904, June 19th. The Rev. Dr. Batten of New York is rector for the year.

The corner stone of Christ Church, Stroudsburg (Ven. R. S. Radcliffe, General Missionary of the Diocese, priest in charge), was laid by Archdeacon Coxe of Scranton Archdeaconry, assisted by the Rev. Sidney Winter and the priest in charge, on Wednesday, June 8th. The building will be of rabble stone, with a basement the whole length of the church. The seating capacity will be for 300. Many valuable gifts have been promised, and some have already been bestowed and are in use in the temporary chapel. The new church will be opened some time in August.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Gifts to W. T. S.—Priest Adjudged Insane—Notes.

The Western Theological Seminary has received two interesting additions recently to its library. The first is a centennial reprint in elegant form of "A Collection of the Facts and Documents, relative to the Death of Major General Alexander Hamilton," presented by Bishop Seymour, whose very rare copy of the original was used by the publishers, Messrs. Houghton, Mifflin & Co. Our own Bishop Moore gave Hamilton the Sacrament on his death bed, and the description of that scene has ecclesiastical interest. The other gift is a fine set of the *British Critic*, in 34 volumes, donated by the Rev. A. B. Whitcombe. Such sets are difficult to procure. The *British Critic* contained many contributions from the Tractarians.

The Rev. Owen J. Davies, formerly rector at Lake Forest, has been adjudged insane and has been sent to Elgin for treatment. His mind was affected by an attack of scarlet fever last fall, which left him in a serious condition. Mr. Davies came to the Diocese from Ohio, and was esteemed a brilliant speaker.

Plans are being prepared for a new church in Chicago Heights, which it is hoped will be erected during the summer.

The Rev. E. V. Shayler, rector of Grace Church, Oak Park, has been quite ill during the past week, but is now out of danger.

Mr. George E. Dixon, a vestryman of Emmanuel Church, La Grange, and also his wife, while riding in their automobile, were struck by an electric car and both instantly killed last Sunday. The coroner's jury placed the blame upon the transit company and its employees, exonerating the deceased of any carelessness.

There was a meeting of the Actors' Church Alliance at the Church Club rooms on the 14th. A very interesting discussion of plans for the work to be taken up in the fall ensued.

The Sunday School Commission has begun actively to agitate the establishment of Sunday School institutes on the north and south sides similar to the one on the west side. It is hoped that in the fall the work can be started.

The summer meeting of the Southern Deanery was held in Kankakee last week. While there was only a small attendance of the clergy, there was much interest manifested, especially in the sectional meetings of the Woman's Auxiliary. The Rev. Messrs. J. H. Hopkins, A. G. Richards, and J. F. Millbank made addresses.

At the Republican National Convention the Rev. T. A. Snively, rector of St. Chrysostom's Church, was appointed chaplain for the third day.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Gifts at Riverside and Durham—Death of E. M. Ferguson—Missions Study.

On the Second Sunday after Trinity, at St. Paul's Church, Riverside, an altar rail, with polished brass standards, in memory of Mary Caroline Lockwood, was dedicated by the rector, the Rev. Charles W. Bolyston.

The Church of the Epiphany, Durham (the Rev. Joseph Hooper, rector), has received two new windows of Cathedral glass. A new carpet has been laid in chancel and aisles. The exterior of the church has been painted. There has been erected a parish house to correspond in architecture with the church building.

Mr. Edmund Morewood Ferguson, who died recently at Pittsburgh, was a former resident of Stamford, and a brother of the Rev. Prof. Henry Ferguson, LL.D., of Trinity College. Mr. Ferguson entered Trinity, but did not graduate on account of ill health. He was 67 years of age.

A change has been made in the programme of the Summer School for Study of Missions, to be held at New Milford, July 6 to 16, according to which the Bishop of Connecticut will take the Bible instructions in place of the Bishop of Vermont as previously announced. The health of the latter is such that he has been obliged to withdraw from the appointment.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Cornerstone at Ashland.

The corner stone of St. Andrew's Church, Ashland, was laid on June 15th by the Bishop Coadjutor, who also delivered a fine address. It is hoped that the church will be completed by fall, the cost anticipated being about $22,000.

IOWA.

T. N. Morrison, D.D., Bishop.

Rectory for Spencer.

A rectory will be constructed for the mission at Spencer.

KENTUCKY.

The Episcopal Election—Columbus.

A petition has been presented to the Standing Committee by a number of Louisville laymen, praying that the date of the meeting of the special Council for the election of a Bishop be changed from September 21st to November 9th. This is urged in order to take advantage of the meeting of General Convention to gain information about possible nominees. On the other hand it is objected that the Diocese is suffering for the lack of episcopal supervision, and that the election should not be postponed. The Standing Committee wishes to act as the

Diocese may prefer, and therefore has written to all the members of the Council requesting their views on the question.

Christ Church, Columbus, was destroyed by a wind storm several years ago, since which time the congregation has been worshipping in a store room which they fitted up as a temporary chapel. The congregation is not strong numerically nor financially, but the people have laid the foundations of a new church, and by earnest effort have raised some $700 for the building fund. This is doing very well for them, but they have about reached their limit. Five hundred dollars more would enable them to put their building under roof. Will not some Churchman blessed with the stewardship of some of the Lord's money devote a portion of it to the rebuilding of this church, and thus do some real missionary work? The Archdeacon of the Diocese, the Rev. M. M. Benton, 525 Second Street, Louisville, Ky., will gladly receive and forward any contributions for this object.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Anniversary at Yaphank—Parish Building for St. Thomas'—Notes—Junior B. S. A.

The fiftieth anniversary of St. Andrew's Church, Yaphank, was celebrated on the Third Sunday after Trinity, June 19, 1904, and the event was marked by a most solemn and dignified service. Besides the rector, the Rev. Mr. Treder, there were present the Rev. Robert Weeks, the Rev. Thomas B. Fulcher, Canon of All Saints' Cathedral, Albany, both of whom were at one time connected with the parish, and Mr. Clinton Durant Drumm, who is taking the place of the Rev. Mr. Treder, who has been called to Mechanicsville, N. Y.

The commemorative services began with the Holy Communion, at 8:30. At the later service, 10:30, the Rev. Robert Weeks preached an historical sermon, reviewing the early struggle of the church, its wonderful growth, and its present prosperous condition. At the afternoon service, Mr. Treder preached. In the evening Canon Fulcher preached the sermon, which was followed by an historical address by the Rev. Mr. Treder. The day was perfect and all the services were largely attended.

In 1828 Mr. James H. Weeks moved to what was then called "Middle Island," but which has since been changed to the Indian equivalent, "Yaphank." The place had very few advantages spiritually, although the Presbyterian society had churches on the north and south, supplied by the same minister. Each of these churches were attended by Mr. Weeks and family on alternate Sundays for thirteen years, but having a strong preference for the services of the Church, they made the effort alone and single-handed to erect an edifice to be devoted to that purpose. Accordingly a tract of land was purchased, and in 1853, he began the erection of the structure now known as St. Andrew's Church, and which after completion was opened on the Third Sunday after Trinity, July 2nd, 1854.

Memorial windows have been presented by relatives in honor of the founders and donors; also the cross, the candlesticks, and the font have been presented as memorials by those who are interested in the work of the church.

Another epoch was marked in the history of St. Thomas' Church, Brooklyn (Rev. James Townsend Russell, rector), when ground was broken for the erection of the new parish building. The work will progress rapidly in order to complete the building before November 1st. The English Gothic predominates in the facade of the parish house and the proposed church, which will be connected by a cloister. The parish house will consist of a basement, first and second floors with galleries. The building when completed will be one of the best equipped parish buildings in the vicinity. A feature which is commendable in this work is the knowledge that before a stone of the building is laid every cent necessary will have been provided. At this time not only is the cost ($40,000) pledged, but it is, with the exception of a small sum, paid into the treasury of the church. The rector of the parish has the satisfaction of seeing the culmination of his labors of the past three years in this handsome and useful structure. The detail work of this building has been under the direction of the associate rector, the Rev. H. St. Clair Hathaway.

ST. THOMAS' CHURCH AND PARISH HOUSE, BROOKLYN.

The patronal festival of St. Alban's Church, Canarsie (Rev. Thomas G. Losee, rector), was observed with a celebration of the Eucharist as the principal service of the day. The Rev. Henry B. Bryan, Canon of the Cathedral, was celebrant. The Society of the Chimes presented as a memorial in loving remembrance of the departed of the parish, a very handsome pair of eucharistic lights. The day will long linger in the memory of the members of the parish as one of the most enjoyable festivals held in honor of the patron Saint.

An interesting meeting of the Long Island Junior Local Assembly B. S. A. was held on Saturday, June 18th, at St. Paul's chapel, College Point, members of a number of the boys' chapters being present. The first speaker was Mr. W. W. Lord, Jr., of Philadelphia, whose topic was "Animals of the Old Testament and the Faith of the New." His address was suggestive and witty, impressing the boys with the all-importance of faith in Christ and obedience to His teachings and not to allow themselves to be disturbed in their convictions by criticisms as to the accuracy or credibility of the Old Testament. William Braddon followed with an appeal to the boys to attend the national Convention of the Brotherhood in Philadelphia, next September, outlining the arrangements and programme and telling them of the large share the boys are to be given in the Convention. Evening Prayer having been said by the Rev. R. F. Duffield, a bounteous supper was served, after which an evening meeting was held, the topic of which was "The Junior Chapter." The speakers, the Rev. Herbert J. Glover and Mr. S. Clinton Crane, treated the subject in an inspiring and practical manner, giving the young men food for thought. The Junior chapters of the Brotherhood in Long Island are doing excellent work, more particularly in building up Sunday School attendance in their parishes and in bringing other boys to the services of the Church. There are now thirteen Junior chapters in the Diocese, with some probationary organizations.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Rest House for the Clergy—The Bishop Goes Abroad.

A rest house for the clergy at Santa Monica, an all-the-year-round health and pleasure resort, is proposed by the rector at that place, the Rev. John D. H. Browne. Mr. Browne has been twenty years in southern California, where he came broken down in health, and the climate has entirely restored him. He proposes that a building shall be erected containing a sufficient number of rooms to accommodate at one time six clergymen. A bedroom for each, and two sitting-rooms or living rooms, altogether a ten-room house, will be necessary for the purpose as a beginning, so that a clergyman and his wife, if needs be, shall have the use of a bedroom and a sitting-room, free of cost, for a two or three months' rest, at any season of the year. The house and furniture will cost $4,000, and this is the sum now sought to be raised. The property will belong to the whole Church, but it is the purpose, when the building is ready for occupancy, to place it *in trust* in the hands of the Convention of the Diocese, to which, it is intended, a yearly report shall be submitted. The small expense of keeping the house in order will be paid from local sources, but Mr. Browne and the Bishop as well hope that outside assistance may be given toward its erection.

The Bishop sailed on June 18th from Boston by the White Star liner *Romanic* for a vacation to be spent on and near the Mediterranean.

MAINE.

Robt. Codman, D.D., Bishop.

Mission Services on MacMahan Island.

Many Church people who summer on the islands in Sheepscut Bay, use a launch or yacht to attend the services at St. Cuthbert's, on MacMahan Island, which this year will be in charge of the Rev. H. Hague, rector

of St. Matthew's, Worcester, and the Rev. G. S. Pine of Holy Trinity, Marlborough, Mass. There is a celebration of the Holy Eucharist on Sundays at 8 A. M., and on Holy Days at 7:30 A. M., Matins and an address on Sundays at 11 A. M., and Evensong at 5 P. M.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Progress at Peabody—Wareham—Summer Arrangements.

ST. PAUL'S CHURCH in Peabody was started by the Rev. Edw. M. Gushee about 1873, during his rectorship of St. Peter's Church, Salem. After some agitation of the matter at Convocations, Dr. Gushee came to Peabody and hired Franklin Hall, which had previously been a billiard room. He had it

ST. PAUL'S CHURCH, PEABODY, MASS.

furnished with an altar and seats, and commenced holding services at half-past seven on Sunday evenings. Some time later he purchased a cabinet organ for use in the services.

Through the efforts of Dr. Gushee, and with the approval of Bishop Paddock, the Rev. Geo. Walker, well known as a diocesan missionary, took charge in 1875 of the infant St. Paul's and also of Calvary Church, Danvers. Mr. Walker considered the field a favorable one and, with characteristic zeal, set about the erection of a church building, which was occupied in 1876. The result of his labors is seen in the present church building, which although small, represents very earnest efforts on the part of the pastor and his little band of Church members. For twelve years Mr. Walker ministered to both parishes and when he resigned, the parish in Peabody as well as that in Danvers, was able to support a rector of its own.

A great revival and increase of interest took place when the Rev. W. M. Partridge came to the church. His unflagging enthusiasm and tireless labors (with his hands as well as his head) have inspired the people to attempt what was before considered impossible. During his pastorate of nearly five years, improvements have continually been made in the church, besides numerous furnishings, new choir stalls have been added, electric lights have been installed, a new floor has been laid, a belfry built on, and a bell, a memorial to the Rev. Wm. T. Walker, deacon, son of the Rev. Geo. Walker, whose boyhood was spent in this parish and who was buried from the church, has been hung, and, lastly, the much-needed but heretofore considered unattainable parish house. In addition to this the weekly income has been tripled, attendance at Sunday School has doubled, and vested choir organized.

THE CHURCH of the Good Shepherd, Wareham, which has been closed since the resignation of the Rev. S. S. Spear, will be reopened the second Sunday in July. Archdeacon Babcock visited the town the latter part of June, and has made arrangement to have the parish placed in charge of a clergyman.

THE REV. J. MCG. FOSTER, rector of the Church of the Messiah, which will be closed a part of the summer for repairs, will conduct services at Hawthorne Inn, Gloucester, during July and August. Mr. T. R. Pickels of the Episcopal Theological School will lay-read at St. Andrew's, Edgartown, for the summer. The Rev. J. P. Hawkes officiates at St. John's, Sandwich, during the summer months. He will live in Craigville. The Rev. J. Cullen Ayer, Ph.D., will be in charge of St. Mary's, Barnstable, for the season. The Rev. M. Kellner of Cambridge will assist him in work at Harwich and Chatham. The Rev. Albert E. George should be addressed for the summer at "The Brava Nanset" Lighthouses, North Eastham, Mass. He will conduct services at the Masonic Hall, Provincetown, the tip end of Cape Cod, during July and August. The Rev. W. E. Dowty of Emmanuel Church, Boston, will officiate at All Saints' Attleboro, during July. The Rev. G. H. Patterson will have charge of Christ Church, Hyde Park, for two months.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Rectory for Lapeer—Work at West Branch.

WORK has been commenced upon the rectory for the church at Lapeer, which is situated just west of the church building on Franklin Ave. The rectory is to be constructed of brick, at an estimated cost of $2,000, and will be completed by September 1st.

BISHOP DAVIES made his first visitation to West Branch on the 20th of June and confirmed a class of 17, presented by the priest in charge, the Rev. Dr. A. Kinney Hall. The church is a gem of a building, with every appointment perfect and is the twenty-first church planned and erected by Dr. Hall. The work has grown amazingly, the five points of ritual on Catholic lines of teaching have helped to bring the church to the present condition.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Illness of the Bishop.

BISHOP WHITE, who recently underwent a severe operation in the hospital at Ft. Wayne, is rapidly recovering, and after several weeks' rest will be able to resume his work.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Rectory for St. Paul's—Improvements at Madison—Return of Prof. Wood.

INSTEAD of building a rectory on its present property, as had been proposed, St. Paul's Church has purchased the residence at 290 Knapp St., which is close to the church, and will utilize that for a parish rectory. It was found that it would crowd the buildings too closely if the former plan had been carried out, by which it had been intended to build immediately in front of the guild hall, which latter would thus be hidden from the street. The house purchased was in part the gift of its former owner, Mr. E. H. Abbott, a parishioner of St. Paul's.

IMPROVEMENTS are in progress at Grace Church, Madison. New cement walks have been laid around the church, at a cost of over $300, and a handsome new organ has been purchased for the chapel. Dr. Reilly, the rector, was the guest of the State Normal College at Whitewater during commencement and preached the baccalaureate sermon, the first time in the history of the College that a priest of the Church has been thus honored.

PROFESSOR FRANK E. WOOD, who has done missionary and educational work in Japan for several years past under the auspices of the Brotherhood of St. Andrew, has returned to Milwaukee and has received a lay reader's license for work in St. John's parish. A very interesting interview with him on subjects connected with Japan was published last week in the *Sentinel*.

THE CLERICUS were the guests last week of Archdeacon Wright at the Soldiers' Home. A paper was read by the Rev. John Oliphant, on The Brotherhood of Man, and Prof. Wood, lately of Japan, spoke on conditions in that country.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Paterson Clericus.

THE MEMBERS of the Paterson Clericus were entertained on Monday, June 16th, on the steam yacht *Sentinel*, belonging to the Seamen's mission, by the Rev. A. R. Mansfield, chaplain of the Society, and a member of the Clericus. After going a short way up the North River, they steamed to Ellis Island, where they landed and went over the Emigration Department's buildings, after which they were taken to the Floating Church at the foot of Pike St., East River. After holding a short service, they returned to the Erie dock and finished a most pleasant trip, enjoyed by one and all. After a vote of thanks to their host, they adjourned till the autumn.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Notes.

THE ANNUAL REPORT of the Trenton Associate Mission shows an excellent record of work done during the year. The mission now serves 30 places, and records during the year 1,190 services, with an aggregate attendance of 27,107. There were 972 Sunday services, with 207 celebrations of the Holy Eucharist; 10 adult and 35 infant Baptisms, 44 Confirmations; 493 communicants and 850 Sunday School scholars and teachers. The entire cost of the year's work was but $5,650.

TRINITY CHURCH, Moorestown, which received a legacy of $4,700 by the will of the late Miss Anna Stokes, has applied $4,200 of the amount to an endowment fund, and $500 towards the reduction of the mortgage on the parish building. This reduces the amount of the mortgage to $825.

THE RECTOR of Christ Church, Trenton, the Rev. E. J. Knight, has been in much demand recently as a preacher on various occasions of public interest. On Sunday, June 19th, he gave the baccalaureate sermon to the graduating class of the Trenton public schools. On the morning of the same day, Christ Church was crowded with men, the occasion being a memorial service for deceased members, held by the local branches of the Knights of the Golden Eagle. More than 400 members of the order were in the congregation to which Mr. Knight preached. On the following Sunday he preached again to members of the order of Junior American Mechanics, one of the strongest fraternal organizations in the city. He was also the preacher recently at a service held by the various Masonic bodies.

CHRIST CHURCH *Chronicle*, the parish paper of Christ Church, Elizabeth, issues a special number with full accounts of the recent celebration of the 25th anniversary of the rector, the Rev. H. H. Oberly, D.D. The paper emphasizes the opportunities for work in the parish, in which there are nearly twenty guilds and societies, with a membership including hundreds of communicants. The list of working officers of these bodies fills nearly three columns of fine print in the *Chronicle*, and is an evidence of the incessant activities of a parish rich in good works. These guilds have, with one exception, all been organized during the present rectorship.

OREGON.

B. W. MORRIS, D.D., Bishop.

Woman's Auxiliary—Quiet Day.

ON THURSDAY, June 16th, the Woman's Auxiliary began its annual session at All Saints' mission chapel, Portland, when Bishop Keator delivered the sermon. The work of the Auxiliary in the Diocese for the year shows increase in interest and offerings.

THE QUIET DAY for the clergy was held on June 15th at St. David's Church, Portland. At a morning service there was a sermon by the rector of the parish, the Rev. George B. Van Waters, D.D., while at noon there was Litany with a meditation by the Rev. H. D. Chambers, and addresses in the afternoon by the Rev. J. S. Budlong.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Olney—Notable Service at Valley Forge—Philadelphia Notes.

ST. ALBAN'S DAY, June 17th, was kept in a becoming way by St. Alban's Church, Olney, where the Rev. Archibald Campbell Knowles is vicar. There were services at 7:30, 9:45, and 10:30, with a luncheon at 12:30 (the Bishop of the Diocese having given dispensation from the usual Friday fast to those who assisted at the service). The Rev. Robert Ritchie was the preacher at the sung eucharist and procession at 10:30. At the luncheon a number of speeches were made, referring to the beauty of the church, its services, and the remarkable progress of the work on sound Catholic lines.

IT READS like fiction when one notes a curious series of circumstances by which the Washington Memorial Chapel at Valley Forge, Pa., was brought into especial prominence on the Third Sunday after Trinity, June 19th, 1904. The name of the Rt. Rev. Philander Chase, first Bishop of Ohio, has been associated with this event by the appointment of Philander Chase Knox, until recently Attorney-General of the United States, to succeed the late Matthew Stanley Quay, as Senator from Pennsylvania. Prior to the Revolution, the grandfather of Mr. Knox renounced the Church of England and became a Methodist circuit rider, and was instrumental in rearing the first Methodist meeting house in Pittsburgh. Subsequently the father of Mr. Knox became associated with Bishop Chase, and one of his seven sons was named Philander Chase Knox. Some time ago Mr. Knox purchased a farm near the historic spot called Valley Forge, and it came to pass that he invited the President of the United States to visit him "over Sunday." Mr. Roosevelt was the first President who had visited Valley Forge whilst in office. It would be almost unthinkable to be named Philander Chase and not be a communicant of the American Church, when it is borne in mind what a strenuous Churchman the first Bishop of Ohio was, after having first been a Congregationalist. Mr. Knox is a Churchman, and was instrumental in bringing about a notable service in the vicinity of the humble little chapel which will become the Washington Memorial Chapel. The Bishop of Delaware was present and several priests, including the Dean of the Convocation of Norristown, and a great congregation of people. President Roosevelt was one of the speakers. When Senator Knox was asked concerning his unusual baptismal name, he replied: "I was named for Philander Chase, who was Bishop of Ohio in the middle of the last century. A friend of my family, he possessed the admiration of my parents. He died about the time I was born, and the conjunction of circumstances was seized upon as a reason for deputizing me to carry his name along. I have not felt the name to be a burden, and then, that I might not be regarded as boasting a name wholly unique, I have passed it on in turn to my son."

The service mentioned commemorated the 126th anniversary of the evacuation of Valley Forge by the Continental Army, and was held in Washington Memorial Chapel. It began on the arrival of the Presidential party, at eight minutes of four o'clock, and lasted just two hours.

The presence of the distinguished party had been kept a guarded secret, hence the gathering present was not a throng, in fact not more than a few hundred. The chapel was just filled, but as many more were on the outside listening through the open windows.

Mr. Burk, in presenting the President, drew attention to the fact that he was the first Chief Magistrate of the nation to visit Valley Forge. At the end of the introduction, President Roosevelt rose and stepped quickly upon the elevated floor of the chancel, turning his face to the assembly. He spoke very clearly and with careful emphasis, giving his indorsement to the plan of this memorial chapel by saying: "It is a great pleasure to come here this afternoon and say a word in behalf of the project to erect a memorial chapel on this great historic site." The President then contrasted and compared Valley Forge with Gettysburg, Washington with Lincoln. "Of course," he said, "all of us agree that it is a prime national need to commemorate the men who thought and lived highly, and died and suffered for the nation. But, after all, the right way to commemorate those who led worthy lives is to try to show by our own lives that we have profited by theirs. If we show that the lives of the great men of the past have been to us incitements to do well in the present, then we have paid them the only homage that is really worthy of them. And if we treat their great deeds as matters merely for idle boasting, not as spurring us on to effort, but as excusing us from effort, then we show that we are not worthy of the sires that begot us, of the people who went before us in the history of our land. What we need as a people more than all else is the steady performance of the every-day duties of life, not through hope of reward, but because they are duties. . . . .

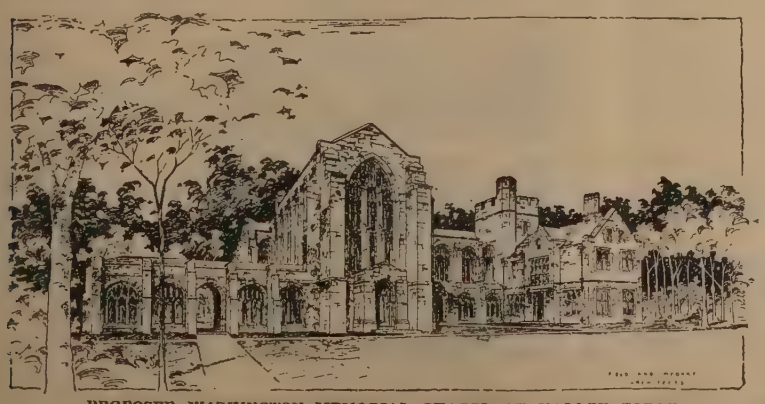
"I congratulate you that it is your good fortune to be encouraged in erecting a memorial to the great man who was equal to the great deeds that he was called upon to perform, to the man and the men who showed by their lives that they were indeed doers of the word, and not hearers only."

Bishop Coleman opened his address by graciously acknowledging the kindness of the President of the United States in being present. He drew from the tenor of Mr. Roosevelt's remarks that this is a Christian nation. Yes, he said, there are perils in our national life, which are ever to be guarded against. He believed that national holidays cannot be observed too much, and in the observance to recognize that God is ruling in our land. The speaker emphasized the Christian duty to national life and strongly urged progressive Christianity. His address was very forcible.

The next speaker, Hon. Wayne MacVeagh, Attorney-General of the Garfield administration, and former Ambassador to Italy, began by saying: "Neighbors and friends." He could well say this, for he resides but a short distance away—near Bryn Mawr. He said that when Rev. Mr. Burk asked him to participate in the exercises of the day, it was not suspected that we would be privileged to hear the wise and noble exhortation of the President of the United States. He hesitated, he said, to trespass upon the time and break the spell made by the Chief Executive and the Bishop of Delaware.

"I ought to be very much at home at Valley Forge," said Mr. MacVeagh. "The bell which will be erected in the church will almost be heard where I was born and hope to die. Here I was brought by my father to hear that great American statesman, Daniel Webster. Here, too, I made one of my first speeches." The speaker, with these introductory remarks then discussed the affinity of patriotism and Christianity. "The two closest allies in the world," said he, "are American patriotism and the Christian religion—the love of country and the love of God."

"History is said to repeat itself," said



PROPOSED WASHINGTON MEMORIAL CHAPEL AT VALLEY FORGE

Hon. Irving P. Wanger, Representative in Congress from the Eighth Congressional District, of which the site where the exercises were held is a portion. Mr. Wanger then went on to explain that at the one hundredth anniversary of the evacuation of Valley Forge, Gov. Hartranft spoke on practically the same lines as did President Roosevelt. Governor Hartranft said of the men who were with Washington at Valley Forge: "Patience and endurance under severe trial are more glorious than courage in battle." Mr. Wanger then said: "We cannot consider the sufferings of the soldiers on these hills without being made better American citizens."

The cornerstone of the chapel was laid just a year ago. Work will be pushed to raise money to put the chapel under roof this summer. Several parishes have already signified their intention to raise money for the purpose. A request is made that Sunday Schools will observe Sunday, July 3d, as Valley Forge Sunday, and will send offerings for the completion of the chapel. The Rev. Mr. Burk has prepared the following letter to be issued to the Sunday School scholars of the Protestant Episcopal Church in the United States of America. It is headed: Washington's Headquarters, Valley Forge, Pa., and addressed, My Dear Friends:

"As good patriots, you are looking forward to Independence Day. Do you know that you have a special reason to rejoice in the Declaration of Independence? That reason is, that the Nation largely owes the Declaration to men who were members of our Church. It is based upon the Bill of Rights, written by the Churchman, George Mason. It was Richard Henry Lee, another Virginia Churchman, who introduced into Congress the resolution, 'That these United Colonies are, and by right ought to be, free and independent States.' Of the committee appointed to draw up the Declaration, three of the five members were Churchmen. And it was a Churchman, Thomas Jefferson, who became its author. When Pennsylvania hesitated to declare for independence, it was the vote of John Morton, a Churchman, which turned the scale and placed that State on the side of Liberty; and in the case of Delaware, it was another Churchman, Cæsar Rodney, who gave the decisive vote. Two-thirds of those who signed the Declaration were Churchmen, several of them the sons of our clergy or connected with their families. John Nixon, who read the Declaration from the platform in the State House Square, in Philadelphia, was a Churchman, and I have somewhere read that even the Liberty bell was rung by a Churchman. At any rate, it was the bells of old Christ Church which first took up the glad refrain, as the vestry of Christ Church was the first ecclesiastical body in the land to officially recognize the Independence. Therefore, I say that you ought to rejoice greatly in the Fourth of July.

"In this very room, Washington, the greatest son of our Church, wrote these noble words: 'While we are Zeallously performing the duties of Citizens, & Soldiers, we certainly ought not to be inattentive to the higher duties of Religion. To the distinguish'd Character of Patriot, it Should be our highest Glory, to add the more distinguish'd Character of Christians.' He wrote this in the General Orders for May 2nd, 1778.

"Upon the hills back of this house, in which Washington spent the winter of '77-'78, we are building a chapel, which is intended to impress upon all visitors to Valley Forge the importance of religion for the individual and the Nation. It is a memorial to Washington, the Churchman, and to those other patriot Churchmen of whom your Superintendent will gladly tell you. I am sure that you will want to have a share in the erection of this chapel, and I write to ask if a part of your celebration of the glorious Fourth may be the sending of a contribution for the Washington Memorial Chapel. I know of no better way of showing your thankfulness for Liberty and Independence than to help build at Valley Forge a House of Prayer in which God will be praised and where the builders of the Nation will be remembered.

"Hoping I may count upon your patriotism and devotion to make this work a success, I am,

"Faithfully yours,

"W. Herbert Burk,

"Minister in Charge of the Valley Forge Mission."

The Rev. Edgar Cope, rector of St. Simeon's Church, Philadelphia, celebrated his 46th birthday on Monday evening, June 20th. Several of his clerical friends dined at his home. It will be borne in mind that Mr. Cope, when curate of the Church of the Incarnation, Philadelphia, was largely instrumental in forming Chapter No. 3 of the Brotherhood of St. Andrew, in 1885. Subsequently Mr. Cope began in a very humble building what came to be St. Simeon's Church (a memorial to the Rt. Rev. William Bacon Stevens, D.D., LL.D., sometime Bishop of the Diocese of Pennsylvania). In this growing neighborhood has been built a stone church and parish house and rectory. Mr. Cope is what might be called an opportunist, having taken advantage of labor troubles, etc., and hence secured some remarkably fine masonry. It is related that once a gentleman intimated that in his will he would leave the parish a certain sum of money, and in a moment the unexpected reply was given: "I wish, if this be true, that you would die tonight"; and the post-mortem intention became a possibility and the needed sum was given almost immediately. The latest improvement contemplated is a cement pavement about the buildings of the parish, which face on three streets; this is estimated to cost several hundred dollars.

Orders have been placed for a new altar for St. Augustine's mission for Colored persons, under the care of the Northeast Convocation. This mission has recehtly been begun and at present holds services in a hall near the corner of Broad and Diamond Sts., Philadelphia.

The Rev. J. Henning Nelms of Lennoxville, Canada, entered upon his duties as rector of St. Matthew's Church, Francisville, Philadelphia, on the Fourth Sunday after Trinity. In the afternoon the Sunday School of the parish held its closing exercises. Addresses were made by the rector and by the associate rector, the Rev. John Blake Falkner, D.D.

The choir of St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector) will have a week's outing at Cape May, N. J., during July.

The Rev. Charles S. Lyons, rector of St. Alban's Church, Roxboro, who has been seriously ill, has recovered sufficiently to remove to Asbury Park, N. J.

On the feast of St. John the Baptist, Sarah Price Yarnall, wife of the Rev. Thomas C. Yarnall, D.D., rector emeritus of St. Mary's Church, West Philadelphia, entered into rest, aged 77 years. The Office for the Dead was held in St. Mary's Church on Tuesday, June 28th.

Frank H. Longshore addressed the members of the Long Island Local Assembly B. S. A. on Saturday, June 25th, on "Convention Plans." Mr. Longshore represented the American Brotherhood some years ago in England, and it has been suggested that he be one of the delegates desired to be sent

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to South Africa at the request of one of the Bishops for a visitation from members of the Brotherhood of St. Andrew.

ONE OF THE oldest homeopathic physicians in the city of Philadelphia, Benjamin B. Gumpert, M.D., entered into rest on Thursday, June 23d. Dr. Gumpert was born on March 1, 1815, and was graduated in 1853 as a doctor of medicine. He was a communicant of St. Jude's Church.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Reopened at Corry—Death of E. M. Ferguson.

ON WEDNESDAY evening, June 22nd, Emmanuel Church, Corry, which during Easter week was damaged by fire, was reopened with a service of benediction by the Bishop. Addresses were made by Bishop Whitehead, the Rev. John Dows Hills of Oil City, the Rev. F. S. Spalding of Erie, and the Rev. John Dysart, of Mayville (W. N. Y.). A class of 14 candidates was presented for Confirmation by the Rev. Thomas E. Swan, rector. The church has been repaired and thoroughly renovated, a new hardwood floor has been laid in the chancel, the walls have been frescoed, a new carpet provided, and six memorial windows and a memorial altar rail have been presented. After the service the vestry spent an hour or two socially at the rectory with the Bishop and other clergy.

THE REV. L. F. COLE, Archdeacon of the Diocese, will sail on the steamer *Slavonia* from New York for Naples, on July 19th, to be absent until the latter part of September. He will visit the leading cities of Italy, Switzerland, Paris, London, and sail for home from Liverpool on the *Freisland*.

THE PARISH of the Ascension, Pittsburgh, has met with a grievous loss in the death on Saturday, June 18th, of Mr. Edmund Morewood Ferguson. The founding of the parish, and the present eligible location of the Church of the Ascension, are due in a large measure to his generous gifts. From the organization of the parish in 1889, up to the time of his death, Mr. Ferguson was junior warden, and for the last five years has served as parish treasurer. For many years also he has been a member of the Standing Commitee of the Diocese. The funeral services were held at the Church of the Ascension, on Tuesday afternoon, June 21st, under the charge of the Rev. Dr. Grange, rector.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Notes—Columbia Convocation.

THE GUILD of St. Barnabas for Nurses had its anniversary service on the night of the Second Sunday after Trinity at St. Luke's Church, Charleston (Rev. L. G. Wood, chaplain of the Guild, priest in charge). The sermon was preached by the Rev. John Kershaw, D.D., rector of St. Michael's, Charleston.

THE SIXTH (and last) meeting for 1904 of the Mission Study Class of the Charleston chapter of the Woman's Auxiliary, was held at St. John's Chapel, Charleston, June 13th. Interesting papers were read on "Current Events"; "Missions in South Carolina," and "The Apostle to the Indians"—Bishop Whipple.

THE COLUMBIA Convocation held its session at St. Thaddeus' Church, Aiken (Rev. T. W. Clift, rector), June 13-17, with 14 of the clergy in attendance. The topics discussed were "The Chicago-Lambeth Quadrilateral"; "Sunday Observance"; "What Constitutes a Call to the Ministry," and "The Needs and Use of Creeds."

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Cornerstone at Mt. Pulaski—C. B. S.

ON THE Third Sunday after Trinity, June 19th, the Bishop laid the corner stone of the new church at Mt. Pulaski. Work was commenced here last September, and on November 11th a mission was organized under the name of St. Agnes' Church. At the annual Synod it was admitted into union with the Diocese of Springfield. Work was commenced on the church building June 1st. There is a splendid vested choir of men and boys. The rector of Lincoln is priest in charge, but the Sunday services are held by a lay reader, a Brotherhood man and associate of the C. B. S., Mr. H. Payne Marvine, who is doing a splendid work.

ON THE OCTAVE of the feast of Corpus Christi there was a gathering of the Associates of the C. B. S. at Lincoln, Ill. First vespers were said on the eve. At the Low celebration, the Rev. Russell J. Wilbur of St. Mark's, Evanston, was celebrant. At 10 A. M., the Rev. Aubrey F. Todrig sung the *Missa Cantata*. The Ven. F. A. De Rossett, D.D., was the preacher. Merbecke's Plainsong was sung by the choir of men and boys, and at the offering, Gounod's *Ave Verum*. The large congregation seemed to enter thoroughly into the service, and, though this is the first time that incense was ever used in Trinity Church, not a word of hostile criticism was heard.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

The Theological Seminary.

AT THE Theological Seminary, Dean Crawford has been granted a year's leave of absence by reason of declining health, and the Rev. Thomas J. Packard of Rockville, Md., son of the late Rev. Joseph Packard, D.D., who for many years was a professor at the Seminary, will supply the chair of Hebrew during his absence.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

St. Paul's Church Items—Notes.

THE CHILDREN'S GUILD of St. Paul's Church held its closing service and annual social gathering on the afternoon of June 7th. There was a large attendance at the choral Evensong, when the girls, wearing veils, marched in procession with their banner, round the church, singing a hymn. The rector, the Rev. Dr. Harding, made a brief address, on the little captive maid in Naaman's household. The annual report was read, after which adjournment was made to the parish hall, where the children gave songs and recitations and enjoyed refreshments provided by their kind guild mistress, Mrs. Enoch M. Thompson.

AT THE RECENT annual choir festival of St. Paul's, seven gold medals were conferred by the rector upon the boys distinguished for excellence in attendance and deportment. Two of these medals were memorials, given by members of the parish. Of special interest was the first prize medal, in memory of the founder of St. Paul's, and bearing the inscription: "The Rev. Augustus Jackson Prize Medal For Distinguished Excellence for Two Years, to Edgar Russell Kidwell." The boys of the choir were recently most hospitably entertained for a day by a kind friend at her beautiful country home, near Cabin John Bridge. Luncheon and supper were served on the lawn, and the boys were given freedom of the entire place, even to the cherry trees. In the evening they were further entertained at "Cabin John" with trips on the scenic railway and the merry-go-round.

Dr. Harding, rector of St. Paul's, will have charge, during July and August of All Angels' Church, Twilight Park, in the Catskill Mountains. This is a chapel founded by the Bishop of Washington some years ago near his summer home.

THIS IS the season for choir outings, and the boys of St. Mark's will leave for their camp at Cornfield Harbor, at the mouth of the Potomac, St. Mary's Co., Md., on Tuesday, July 5th. The rector, Rev. Dr. Devries, will accompany them.

THE SECRETARY of the diocesan Sunday School Institute is Mr. Elias S. Hutchinson and not the Rev. Mr. Wood, as recently stated.

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CANADA.

Two Bishops Chosen—The Archbishop of Canterbury Expected—News of the Dioceses.

Diocese of Nova Scotia.

In succession to Bishop Courtney, resigned, the diocesan Synod last week elected to the episcopate the Rev. Henry John Cody of Toronto. Mr. Cody, who is a pronounced Evangelical, was graduated at the University of Toronto with the degree of B.A. in 1889 and that of M.A. in 1890. He was ordained by the Bishop of Toronto as deacon in 1893 and as priest in 1894, and has since been engaged as professor at Wycklife College, Toronto.

A number of ballots were required before the election was made, the following being placed in nomination: Rev. E. P. Crawford, Halifax; Rev. W. J. Armitage, Halifax; Rev. H. J. Cody, Toronto; Rev. J. C. Roper, New York; Rev. G. R. Mortell, Maitland, N. S.; Bishop Thorneloe, of Algoma; Rev. J. C. Farthing, Woodstock, Ont. It was not until a number of ballots had been taken that Mr. Cody received a considerable vote, it appearing at the start as though the choice would be between Mr. Crawford and Mr. Armitage. Another name introduced on the second ballot was that of the Rev. W. H. Binney, son of the late Bishop Binney, and for several ballots he received an excellent vote. The final choice of Prof. Cody was largely due to the desire of the laity for his election.

Diocese of Selkirk.

The Rev. T. O. Stringer has been appointed by the Archbishop of Canterbury, to succeed the veteran Bishop Bompas, who has resigned his charge after the devoted labors of over thirty years. The new Bishop-elect of Selkirk is a native of Kincardine, Ontario, where he was educated at the High School, completing his studies in Toronto. Some twelve years ago he was sent on mission work to the Esquimaux and took up his residence among them on Herschel Island, in the Arctic Ocean, at the mouth of the Mackenzie River, where he remained for several years. He returned home to be married, but went back with his bride, and two of his children were born in that dark and dreary region. The long night of winter extending over some months, with the poor means of artificial light, so affected his sight that he found when he came up to the General Synod, two years ago, that he would be unable to return to Herschel Island. He was appointed to the church at White Horse, Yukon, a year ago. The Diocese of Selkirk comprises the greater part of the Yukon Territory, and was set apart in 1891.

Diocese of Rupert's Land.

The diocesan Synod has decided that the new St. John's College, Winnipeg, shall be dedicated to the memory of the late Archbishop Machray, Primate of all Canada.

The Bishop of Wakefield, in England, having withdrawn his name from the two submitted, according to canon, by the diocesan Synod to the House of Bishops of the Province for selection of a Bishop for the Diocese, another Synod was lately held, in which the Bishop Coadjutor of the Diocese, Dr. Matheson, and the Ven. Archdeacon Fortin, also of the Diocese, were selected as the two from whom the Bishops will make choice for Bishop of Rupert's Land.

Diocese of Quebec.

Convocation week for Bishop's College, Lennoxville, began June 22nd. This is the fifty-ninth year of the college and the fifty-first of the University. The Bishop of Maine was one of those to receive an honorary degree.—Bishop Dunn held an Ordination in St. Peter's Church, Sherbrooke, June 19th. He presided at the closing exercises of King's Hall, Church school for girls, Compton, on the 21st, going on to Lennoxville to be present at the meetings of Corporation and Convocation of the University, the following days.

Diocese of Montreal.

The jubilee of St. Luke's Church, Montreal, was celebrated June 19th. Archdeacon Ker preached the sermon, speaking of the good work accomplished in the fifty years of existence of the church.—Archbishop Bond has received a letter from the Archbishop of Canterbury, in which he says that if he visits Canada in the autumn, his visit would have to come before the General Convention of

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the Church in the United States, meeting at Boston the first week in October, to which he has received an invitation. It is necessary for the Archbishop to be back in England about October 20th.

Diocese of Huron.

The diocesan Synod opened June 21st, with the usual service in St. Paul's Cathedral, London. At the business meeting in the afternoon, Bishop Baldwin gave his annual charge in which he urged upon the members more study of the Scriptures. The report of the executive committee was received and adopted. The Synod now holds as capital for various purposes, $722,855.79.

Educational

Many of the friends of St. Mary's School, 8 East 46th Street, New York, came on commencement day to do honor to the first day of the closing exercises. After a short exhibition of Swedish and Delsarte gymnastics, the morning was spent on the second and third floors, where there was abundant evidence that the art and science departments are most skilfully conducted. The intelligence and courtesy of the pupils, who found pleasure in answering the questions of the visitors, added greatly to the charm of the exhibit. At the commencement proper, the white-veiled procession passed down the long staircase, through the assembly-room, into the beautiful chapel, singing the hymn, "Rejoice, ye pure in heart." The wide doors were fully open, and the whole floor was for the time being a chapel. At the end of the brief service, all passed into the assembly-room. On the platform were Bishop Potter, the Rev. Dr. Dix of Trinity, and other prominent clergy of the city. The literary programme followed. There was also a delightful address by Bishop Potter, who had a warm word of congratulation for the evidences of genuine scholarship and large and intelligent culture which had marked the exercises; but he assured all who heard him that no scholarship, no culture, could equal in value the Church teaching which had always been the distinctive work of St. Mary's School. After honors and diplomas, and the singing of the *Magnificat* to an orchestral accompaniment, composed for the occasion, the benediction was pronounced by Dr. Dix, Bishop Potter having been called away by another engagement. The school is under the conduct of the Sisters of St. Mary, who seek to create for the limited number of young ladies whom they receive into their family, the genial atmosphere of a Christian home.

Commencement of the Porter Military Academy, Charleston, was held in St. Timothy's chapel, June 17. Bishop Capers presided, and Rev. H. J. Mikell, rector of the Academy, Professor C. J. Colcock, headmaster, and Captain D. G. Dwight, commandant, also took part in the ceremonies. The graduating class consisted of 22 members, and the diplomas were presented by Bishop Capers, who made a short address to the cadets. Medals in the different departments were delivered by the Hon. John R. Bellinger of Bamberg, S. C., who spoke a few words of commendation of the excellent work done by the students during the year.

The annual baccalaureate sermon to the students of St. Helen's Hall and the Bishop Scott Academy, Portland, Oregon, was delivered at St. Mark's Church by the rector the Rev. J. E. H. Simpson, on Sunday morning, June 12th. The commencement exercises of the Bishop Scott Academy were held at the school, Tuesday following, and were pronounced by all present the best in the history of the school. The Rt. Rev. F. W. Keator, D.D., Bishop of Olympia, delivered a practical and helpful address to the graduating class, of which there were three members.

On the evening of the 14th, interesting exercises were held at the Nurses' Home in connection with the Good Samaritan Hospital, when 14 nurses were graduated after a course of three years. Bishop Keator delivered the address to the class. A reception followed the exercises.

St. Helen's Hall commencement was held on the evening of the 15th, at the school with an address by Bishop Keator. This school closes a very successful year. Next year the Sisters of St. John the Baptist will assume charge.

Howe School, Lima, Ind., closed a most successful year June 8th. The baccalaureate sermon was preached by the Ven. A. A. Abbott, Archdeacon of Ohio. The declamation contest for the James B. Howe gold medal, was won, Tuesday evening, by Berthold Nussbaum of Marion, Ind. The forenoon of commencement day was taken up with military manoevres. Commencement exercises were in Blake Hall, with a most inspiring address by the Rev. William O. Waters, rector of Grace Church, Chicago. Bishop White, the President of the Board of Trustees, presented the diplomas and the rector awarded the following medals: Bishop White's gold medal for Christian Manliness, Clifford M. Beall, Cincinnati; Bishop Francis' gold medal for Christian Courtesy, Eugene O'Brien, Grand Haven, Mich.; Most trustworthy boy, Grover Good of Cleveland; Mrs. Howe's gold medal for Highest Proficiency in English, Howard Bissell of Cleveland; the rector's gold medal for Head of Lower School, William Stewart, Cincinnati.

After the exercises in Blake Hall, the closing vespers were said in St. James' chapel, after which the rector, as has been his custom for years, presented each member of the graduating class with a Bible. The service was completed by prayers and the benediction of the Bishop. In the evening there was a reception and dance. The authorities of the school feel greatly encouraged with the record of the school during the past year. The high academic and moral standard maintained was commented upon and appreciated by the patrons and visitors.

Ashland Seminary, Versailles, Ky.—A new principal has been appointed to this school for girls, Miss Ellen C. Hogeboom being the lady chosen; and it is believed that a very good choice has been made. She is a graduate and post-graduate of the University of Michigan, and by natural ability, foreign travel, and thirteen years' experience as a teacher of science and mathematics at Sion's Hill School, Shelbyville, Ky., is well qualified for the high position to which she has now attained. She will have an able lieutenant in Mrs. Greenhow, daughter of the late Judge Duvall of Frankfort, Ky., who has been appointed "house mother." The Seminary reopens on September 15, 1904.

The 110th anniversary of the Episcopal Academy of Connecticut, at Cheshire, was

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held on Thursday, June 16th. There was a large attendance, and much interest manifested. An address was given by President Luther of Trinity College. The prizes were distributed by the headmaster, and the diplomas presented by the Bishop of the Diocese. The valedictory was by Grosvenor Buck of Cheshire. The benediction was pronounced by the Bishop of Newark. Bishop Lines was long a trustee of the institution, and to his interest and efforts is due much of its present prosperity.

At the graduation exercises of the Norwalk (Conn.) High School, the diplomas were presented by the Rev. James Benton Werner, rector of Grace Church. This was done in a most telling address.

The Peekskill (N. Y.) Military Academy graduated its 71st class on June 11th, at the close of the usual festival week. Tuesday was field day; Wednesday evening was devoted to the class night exercises; and Thursday began with the drill and continued with the commencement exercises in the afternoon. An address was given to the graduating class by President Patton of Princeton Theological Seminary. Seventeen graduates received diplomas.

Holderness School, Plymouth, N. H., which had long been the hope of Bishop Niles and such men as Dr. Coit of St. Paul's School, Dr. Hubbard of Manchester, and Canon Balch, received its charter from the New Hampshire Legislature in 1878, was opened in September, 1879, in the old mansion of Chief Justice Livermore, and has now celebrated its 25th anniversary. The first rector was the Rev. Frederick M. Gray, whose remarkable business ability and untiring devotion to the school's interests were its best assets in the early days, and enabled him, in good measure, to accomplish the task set before him of maintaining a thoroughly good school at about half the charges of most schools.

In the spring of 1882, the original building was destroyed by fire, but this calamity turned out a blessing, for the school's necessity put it into the heart of one of Bishop Niles' neighbors, Mr. Edward Knowlton, who had no children, to bequeath his moderately large estate to Holderness School. The Livermore mansion was replaced by a brick building designed to accommodate the rector and his family, the masters, and about sixty boys, and in most respects well adapted for its purpose. In 1884 a beautiful chapel, designed by Haight, was built by Miss Zabriskie, then of New York. Soon a gymnasium was built, and a Hutchins organ was installed in the chapel. In 1892 the Rev. Lorin Webster, the present rector, was unanimously elected. Under his administration the school has more than doubled in size; steam heat and electric lighting have been introduced; a new aqueduct has been laid; the campus graded, and surrounded by a quarter-mile running track with cinder surface; and the gymnasium has been enlarged and equipped with new apparatus.

The quarter centennial of this school was observed on the 14th and 15th of this month. The alumni spent the afternoon of the first day in a tally-ho drive around the scenes of their boyhood. At 7 o'clock the alumni dinner was given at the Pemigewasset House, and was followed by a ball in their honor at the same hotel. The next day, after an open-air basket ball game, in the forenoon, the usual service was held in the chapel. Dean Hodges of Cambridge delivered an address which set before the boys and their friends most clearly and discriminatingly the difference between public schools, and incorporated schools of the Church type, and the true function of the latter. Luncheon was followed by speeches from five of the prominent alumni, who spoke of the school as it was in their day, and of their hopes for the future.

The Pennsylvania Military College, at Chester, Pa., has just completed its 42nd annual commencement. Located in one of the most healthful sections of Pennsylvania, the school affords an ideal study place for the training of young men, giving them, besides the culture of the brain and the manly qualities, that physical bearing so neessary to the ideal physique. The military department is under the personal direction of a detail of the United States Army, and its ratings in the War Department annals, through appointed inspections made by unprejudiced Government officers, are the highest of any similar college in the country.

On inspection day this year, the officer assigned was Lieut.-Colonel Charles Humphreys, Artillery Corps, U. S. A.; on military day, the review of the cadet battalion was made by Major General Charles Miller, commanding division National Guards, Pennsylvania; and the baccalaureate sermon was delivered by the Rev. Dr. Charles R. Erdman of Philadelphia, Pa.

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